THE UNITARIAN

JANUARY 1909

A MAGAZINE OF DEFINITE PROGRESS AND VIRILE OPTIMISM IN RELIGION

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THE UNITARIAN

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SOME PRESS COMMENTS

The Inquirer (London)

An attractive cover in green cloth, prettily decorated, with a white water-lily in the centre, led us to pick up Mr. Badger's book in Boston, and it has been a pleasure to read its four chapters on the voyage home. The book is altogether one of the happiest of the recent publications of the American Unitarian Association, both as to form and contents, and that is saying a good deal. The four chapters printed in large, clear type on ample pages, with decorated borders, with apt use of parables from nature, of which "The Water Star" is the first, teach true lessons of the higher life. The other three chapters are on "Landscape of the Soul," "The Haunts of the Hind," and "Do We See Nature?"

Springfield Republican

George H. Badger fails to identify himself on the title page of "The Water-Star" but the contents of the little book are sufficient warrant for making his acquaintance with no other introduction. Three parables: The water-star: the fisherman's ugly hut on the seashore: the deer that lives among the crags; they bring a message to shame our discontent with despised environment. The water-lily grows up from the mud, the artist fixes upon the cabin on the shore as the central figure of his landscape, the deer accepts and glories in his rocky pasture. In three chapters these three thoughts are finely expounded.

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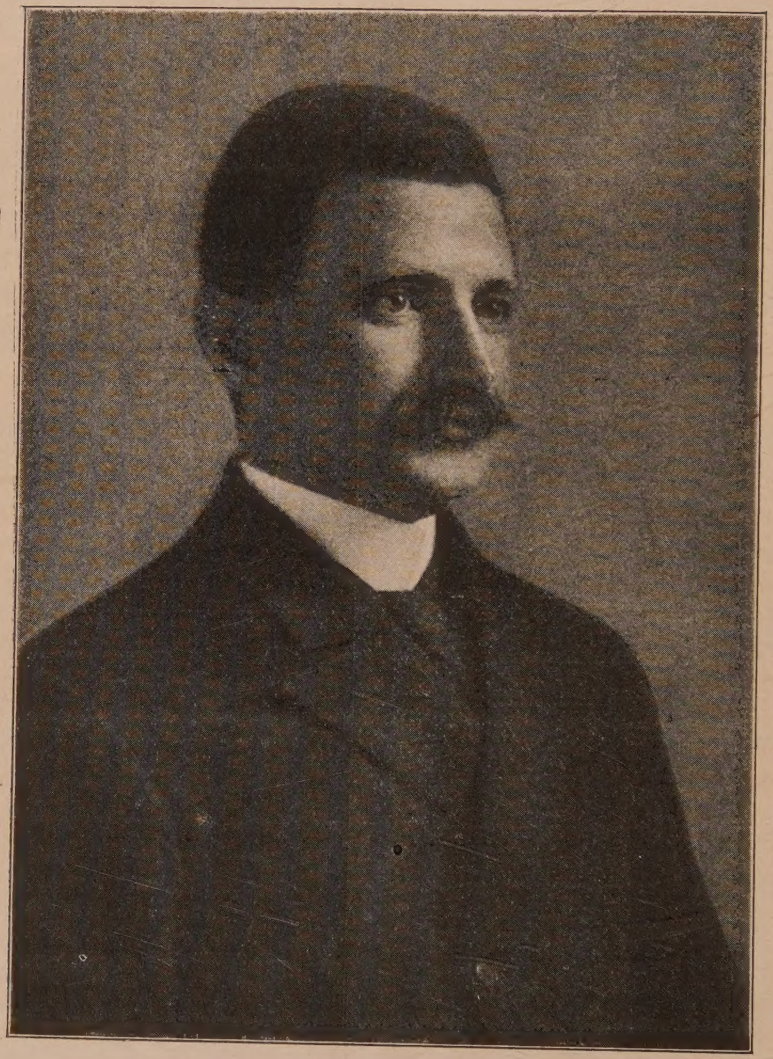

REV. PAUL REVERE FROTHINGHAM
Minister of Arlington Street Church, Boston, Mass.

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THE UNITARIAN.

Vol. IV (New Series.) JANUARY, 1909 No. 1

THE UNITARIAN enters into the fourth year of its adventure with this issue, and we heartily enjoy the sensations of our growing strength. We believe that The Unitarian has found its place, and is not wholly unsuccessful in filling it. It is a different place from that filled by any other religious periodical: a smaller and more modest place than that occupied by our contemporaries, definitely restricted, and by intention unique; but for its restricted uniqueness perhaps all the more interesting and profitable. Our material success has not been unsatisfactory. We are on a wholly paying basis; the installation of a new monotype machine by our publisher will make our form and appearance more attractive than ever, this coming year, and a growing company of friends and supporters has inevitably increased our influence and vital worth in denominational affairs. We luxuriate in a healthy consciousness of material and moral independence. We shall endeavor to use that independence discreetly, soberly and with some vigor of assertion which shall not be without interest for our readers, we hope. The fact that some people will not like some of the things we publish from time to time, and that almost nobody will agree with all things all the time that appear in our columns, will simply give evidence that we are not dull, colorless, or indefinite in our editorial policy,—which we hope will continuously prove to be the case.

—o—

THE next issue of The Unitarian will be devoted almost exclusively to the interests of the Young People's Religious Union, a committee of that body having assumed the responsibility of providing matter for the entire magazine save those departments which inevitably must remain in the Editor's hand. We are confident that the innovation will prove worth while. We believe heartily in the Y. P. R. U.; much in its present achievement, and very much in its possibilities for the future. Those possibilities may become realities only as more of our people in the pews and in the pulpits come to understand better the scope and mission of this organization, and the needs of the young people to whom it ministers. The February issue of The Unitarian ought to be one of the most unique and profitable of any of the year.

—o—

THE centenary of Charles Darwin's birth and the semi-centenial of the publication of his epoch making book coming so near together cannot fail to have had keen significance to all progressive thinkers in religion, as in all other interests of life. At its first appearance, "The Origin of the Species" was deemed a book of insidious hostility to all that the church stands for. Now

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we realize that Charles Darwin was one of the prophets of God, who helped the world to grasp the "great gospel of evolution" which is religion's noblest attainment of the present time. To the Unitarians especially Darwin's gift to religion is immeasurable, though it did not come in the guise of religion at all. Fifty years' progress in study and investigation has brought some modification to Darwin's first positions; and the church could not use his work until it had been reinterpreted by seers who could see "in the spirit" as well as in the physical relations of being; but the higher spiritual vision which has come in ways of interpreting God and Nature, and Human destiny, through the doctrine of evolution, could not have been attained without the compulsion of this severely scientific and exactingly searching physicist. There is many a saint and martyr pictured in glass, and immortalized in bronze and marble in Christian churches and cathedrals worth less for the cause of God's truth and glory than this unchurchly hero of the scientist's chamber.

———o———

WE hope all the lay-people, and especially all church trustees and parish committee men, have read Professor Christie's article in a recent number of the *Christian Register* on the causes of the failure of recruits in the ministry of the church. The issue is vital and imminent: and one large factor in the matter is the falling of ministers' salaries. The ultimate issue is: *Is good preaching and faithful ministry worth paying much for?* Can we afford not to have men of commanding gifts of intellect and heart at the head of our churches? The thing has two aspects, let us not forget. One is the decline of a sense of a responsibility on the part of the lay-people managing church affairs. Often the trouble is one of pure administrative inefficiency and neglect. Church finances are low because nobody is taking proper pains to bring out the resources which might easily be commanded if wise business methods were pursued. Ultimately of course the difficulty is with the unintended niggardliness of men and women who are niggardly about nothing else, but do not realize the pettiness of their measure of support to the great business of keeping the world true to high ideals of righteousness and honor. There is another aspect of the matter not to be overlooked, however. There are ministers (shall we say that they are few?) who make it very easy for average lay-folks to imagine the function of the church not very important. What a minister is actually worth to a community and to an individual soul, what a church can actually be for power and increment of progress in a busy age of very complex factors of progress and power, is gauged by many people solely by what they see of the productiveness and effectual influence of the man occupying the pulpit nearest their own home, and if that man is making the tradition of ministerial efficiency very mediocre, meagre, and inconsequential, it is hard to idealize his function in ways which appeal to pocket-books, which is doubtless putting the issue in its lowest terms, but worth thinking about, even by that token.

———o———

WE discover that there is an odd misunderstanding in some quarters as to the attitude of the Conference of the Middle States and Canada regarding the so-called "conference autonomy scheme". A mistaken notion seem to be prevalent that somehow this Conference was responsible

for the inception of the scheme through its action in Philadelphia in connection with President Southworth's address on "Congregational Democracy". Those familiar with this address however will remember that while President Southworth deplored the decline of local initiative in our missionary work, nothing like local autonomy was suggested there:and certainly the resolution adopted at that meeting contained no least suggestion of the local autonomy plan. The "Middle States Idea," if we can dignify by so ambitious a phrase, the growing concensus of opinion amongst the ministers and leaders in this Conference, looks to the continued leadership of the A. U. A. in all church extension work, is jealous of any tendency to subordinate that interest to other phases of "Association policy", and seeks therefore for a logical development of the Association's manner and method of being which shall be more completely democratic, representative and national. This, it can easily be seen,is a radicallydifferent proposition from any move to decentralize our missionary activity or bring about practical secession of Department Conferences from the national Association in order to permit that organization to go out of business as a missionary bodyand assume other functions. The action of the Conference of the Middle States and Canada both at Philadelphia and at Troy was perfectly consistent and logical when seen from this point of view.

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ANNIVERSARY WEEK IN NEW YORK IN 1910.

THE discussion of the proposition made at the annual meeting of the A. U. A. last May to have the Anniversary Meetings of 1910 held in New York may have two distinct bearings: first, one of local expediency, and second, one of a rational denominational development. The latter aspect is of course much the more important, and we believe that a full discussion of the matter at this time may be very much worth while, even if nothing comes of it save the discussion.

Let us be sure, to begin with, that nobody is misunderstanding the *animus* of this proposition. It is no one's desire to detach the A. U. A. permanently from Boston at the present time. Its natural home is there, and practical reasons make it inevitable that for some time to come its headquarters should be there, and most of its annual meetings held there. The proposition simply looks to an occasional migration to other centers, becoming perhaps more frequent as time wears on, but in the first instance simply testing the practical expediency at a city whose national significance is commanding and whose proximity to New England makes the trial not impossible.

Is it necessary to add that this proposition has no political significance? Some one dropped a hint in our hearing not long ago that the chief objection to the plan with some New England souls was the suspicion that certain folks in these parts hoped to secure some ulterior triumphs of denominational policy by transferring the place of an annual meeting to a city out of reach of the New England "influence". Of course that species of folly is hardly worth discussion, unless one pause to ask whether our New England friends are not better circumstanced in any event to carry their "local influence" with them, wherever meetings may be held, than the people of any other section which may be afflicted with the self-consciousness of "influence" of any sort? The fact is, of course, we are all interested

in the good of the whole; and there is probably more unrest of reformative impulse within twenty miles of Boston than anywhere else in the denomination. New York City is beyond question as comfortably and safely *neutral* on all issues of policy as any city in the land.

The facts of the case are these: since the A. U. A. was organized the denomination has been growing steadily, and the larger part of the growth has been outside of New England. That the A. U. A. itself has been the most potent factor in this growth is its greatest glory: it has been ever "finding itself" anew in the Middle States, in the Central West,in the Far West,in the South,and in Canada, so that its valid right to the name "American" has been vindicating itself with increased significance in each new decade. It is not natural to our spirit of growth or instinct of faith that the relation of the newer parts to the older parts should be that of "provinces" to the "home country": in strictest sense the A. U. A. should be at home in every section where we have denominational strength, and the "incident" of a localized "Headquarters" for administration in a city not exactly central in a geographical sense should not obscure the fact that all live churches are "central", in the best sense of the word, for our real efficiency. No other important denomination in the country confines its great meetings of legislation to a single city: no other church consents to admit that its chief strength must by expectation be sequestered in a single corner or territory. Why should we? Is not the best way of becoming actually a "national church" to take some pains (perhaps even make some sacrifices) to cultivate a national frame of mind and point of view and method of approach? Of course we all know that Unitarians, who are avowedlyprogressive and radical in theology, are the most conservative people in the world about everything else. Are these not good times to make some rational efforts to "catch up" in progressiveness in other things?

We are told that the chief obstacle to holding annual meetings in New York City is the Massachusetts Corporation law. In other words,legally the American Unitarian Association is not "American" but "Massachusetts": the Unitarian Sunday School Society is not for all Unitarians,but simply for Massachusetts Unitarians, and the National Alliance (Heaven save the mark!) is not really National but simply for Massachusetts women and their guests from abroad. Of course simply to state these things shows their inherent absurdity; an absurditywhich does not exist for the Protestant Episcopal Church of America or the Congregationalist denomination, or the Methodist Episcopal Church, or any "orthodox and conservative" fellowship in the land. It may or may not be expedient to hold the annual meeting in New York in 1910: but we insist that it is immediately and fundamentally expedient and wholesome that we do find out why Unitarians and Unitarians alone, cannot hold their annual legislative meetings *whereever they please*. If present methods of incorporation will not permit it—why not seek out methods that will?

Let no one be beguiled by the tradition that the National Conference is our legislative body and the A. U. A. simply our administrative body. In truth the National Conference has no legislative function whatever. It is simply an amiable method of getting representatives of our churches together socially once in two years,to hear well-preparedaddresses delivered in a well-selected auditorium.

All denominational legislation,—the discussion of policies and the voting on measures that have effectual potency is accomplished through the A. U. A. which in a certain lame and left-handed way is representative of all our churches And since this is our chief legislative body, we believe that it would gain in prestige, efficiency and rational progressiveness if it would now and then at any rate, forsake its purely localized point of vantage, and find itself "at home" to legislative functions in other cities than Boston.

We believe that New York is the inevitable place in which to begin.

Togetherness

By REV. JOSEPH P. MacCARTHY, Ph. D.

WHEN the first message, "What hath God wrought" was sent over the Atlantic cable the continents were more than wired together. Our earth suddenly became small. Commercial, social, and religious solidarity became possible, yea, inevitable. We read every morning the events of yesterday in India, Japan, and "Far Cathay". I read the news of Queen Victoria's death on a bulletin board in the Rocky Mountains two hours before she died. It takes no longer to go around the world to-day than it took the patriarchs to move their herds from one fertile valley to another. Five days between Liverpool and New York, eighteen hours between New York and Chicago, three and one-half days between Chicago and San Francisco mean the commercial togetherness of the world. Wireless telegraphy has destroyed even the sense of distance on the ocean. The two great divisions of earth's people.those of the city and those of the country are, to a very great extent, made one by the daily mail, the interurban car and the telephone.

The latest message of science tells us more of world unity. "We are ever in the presence of an eternal energy (one) from which all things proceed." (Spencer). One of the great discoveries of the last century was the correlation and conservation of energy, by which we see that "heat, light, electricity and chemical action ,instead of being distinct properties inherent in the matter that reveals them, are but varying modes of motion, differing phases of the unified reality which science calls force." Nor is man a distinct observer of this play of forces. He is a part of it. "We are linked to Jupiter, the pulse in my wrist is a part of that rhythm that causes the tides of the Atlantic to ebb and flow; the earthquake at Charleston and San Francisco were the workings of the same force that lifted the Alleghanies and folded the geologic layers of the Rockies." The outcome of scientific evolution is not only to show the world-unity of all men but man's relation to all other living creatures.

"A sacred kinship I would not forego,
Binds me to all that breathes; thro' endless strife
The calm and deathless dignity of life
Unites each bleeding victim to its foe.
I am the child of earth and air and sea,
My lullaby by hoarse Silurian storms
Was chanted, and thro' endless changing forms
Of tree and bird and beast unceasingly
The toiling ages wrought to fashion me."

Modern philosophy joins with science in working toward a higher unity in world thought. The latest great system is the "Synthetic System" of Spencer, followed by the "Cosmic Philosophy" of Fiske. If Pragmatism is to have a message for us it will be in finding a system that will "work" among a larger number of men than has hitherto been influenced by philosophy. The old philosophies were analytic, the new are synthetic.

Moreover, great inventions for farm and shop have made possible the creation of the means of subsistence, fabulous in amount in a single year, and their distribution among all men of the earth in an incredibly short time.

All these great forces, ease of intercommunication, facility of locomotion and transportation of goods, scientific and philosophic catholicity of thought among great thinkers and last, but by no means least, material prosperity have made possible ultimate, yea, the speedy, social and religious togetherness of all men.

Social solidarity is no longer a privileged hypothesis among men but a part of the first law of nature. The population of the earth is so great to-day that fire, famine or disease in any one country would speedily result in incalculable suffering and death if transportation facilities were not used by the most generous exercise of humane and charitable instincts. It is well that the stock market is lost sight of in the presence of world suffering.

When one race or country suffers to-day from some prevalent disease social solidarity is no longer a beautiful theory or a sociological joke, but rather an awful necessity, If the plague breaks out in Calcutta the immigration laws of Liverpool must be enforced and the health department of New York must clean its streets and more strictly supervise the tenements.

It is becoming alarmingly apparent to the people of the whole world that they have certain great enemies such as tuberculosis, war, illiteracy and abject poverty, and world thought is being focused on these monster enemies as never before. It was almost nightfall when the allied forces were united to destroy the "scourge of Europe". We shall not wait till the world's nightfall to unite for common defense against world scourges. We are rapidly uniting social forces for social ends.

All things thus far considered prepare the way for the ultimate religious togetherness of the world which is more gloriously apparent every day. It appears to have at least a modern historical setting. Following the reformation in Germany all the revolutions in France and America there was a very marked individualism, so strong that when those positive characters began, in the early part of the nineteenth century, to unite in manifold organization it was not strange that *their* creeds, *their* politics *their* social cliques, should have been tremendously compact. It was inevitable—they had been fused in a mighty heat. But with the passing of many with ever increasing knowledge for the new generation, with world communication and the advance of science, there is to-day a decided loosening of those hard and fast alignments and the twentieth century bids fair to be something of a reaction to individualism and then a new and free alignment in a higher synthesis to correspond with the advance of science, the comparative study of religions, the evolutionary theory and the wider vision of the brotherhood of man.

The World's Congress of Religions in 1893 was a great step toward religions togetherness. We have now become familiar with world Sunday School conventions in Rome, and of world religions congresses in Geneva The religious denominations are coming together. Two great bodies of Calvinists, divided for decades, are now united. Methodists north and south, divided since 1844 on the slavery question, are now singing out of one hymn book. Regular and Free-Will Baptists are considering plans of union. Baptists to-day are seen to be little more than Congregationalists and Congregationalists little more than dry Baptists. The Christian bodies and the Baptists in some states are noting their points of agreement. Unitarians on several occasions have been caught smiling at Universalists, in several places they have agreed to have but one church, while some ministers hold their fellowship in both bodies and recently in Michigan these bodies held their state convention together.

There are many notable and prophetic world events constantly occuring as signs of the new times. In 1903 in

the city of Geneva was unveiled a monument to Michael Servetus, the martyr to John Calvin's persecution. The inscription sets forth that it was erected by the spiritual descendants of Calvin (Presbyterians of Switzerland, France and Holland) as a sad expiation of the tragic deed of 1553. A similar movement is on foot in Vienna, France, where Servetus was imprisoned for heresy, where after his escape to Geneva he was burned in effigy and where now a group of liberals —descendants of Roman Catholic persecutors—are to erect a monument to his honor in 1909. Thus:

"The howling mobs of yesterday in silent awe return
To gather up the fragments in history's golden urn."

In our own country we have witnesesd during the last year the removal of Andover Theological Seminary to Cambridge where, after a hundred years of separation, it is to co-operate with Harvard Divinity School. This is, as Dr. S. A. Eliot says, "one of the most dramatic and prophetic events of the religious history of our generation." There is at the present time (December, 1908) a great convention in Philadelphia, the delegates representing 32 denominations and 18,000,000 Christians for more united service.

Again, underlying what we may call external changes in the various religious bodies, the cause of it—namely, a greater catholicity of all were touching historic creeds. Thoughtful men are everywhere coming to see that not a creed of Christendom is necessary to essential Christianity. If everyone were burned to-day we should lose nothing essential to real religion. Christianity began without a creed and it will doubtless return to the creedless, beautiful life of love and service which Jesus lived. We are being shown that that life is only burdened and hindered by dogmas; that they only serve to separate man from his fellows. If men everywhere began to live a creedless life according to the example of the best ancient Greek sages, the best Roman ethical teachers, the best Jewish prophets and man's own enlightened self-interest the world would be just as well off, perhaps better. And where men are not giving up the creeds they are noting more the points of agreement than those of difference. It is perfectly clear that we are nearer apart than we used to be. We are not necessarily losing anything essential to our religious individuality, but we are surely coming nearer together in our apartness. We are effecting a desirable unity through what is often an undesirable diversity.

We see that an intellectual attitude toward a creed does not necessarily affect character. As Carlyle says in "Hero Worship", "We see men of all kinds of professed creeds attain to all degrees of worth and worthlessness under each or any of them". Dr. John Hall was always fond of relating how he helped a drunkard out of the gutter, the poor man saying, "I'm a Presbyterian myself."

We are observing more clearly the togetherness, the correlation, of all tendencies, evil and good. There is no clear line between saint and sinner, between law-abiding citizen and criminal. Walt Whitman said of a noted criminal, "There goes Walt Whitman just a little more aggressive". What is the evil that we see in our fellows? It is our own evil, our own sin, accentuated. "A touch of nature makes the whole world kin"—it also makes us to "think more gently of the erring". A certain business man has always on his desk this little motto: "Do not dig up the record of any man or woman who is living a decent life now". Moreover, we are not dismayed by evil in men because we know it is not final. "Evil is good in the making", and it is "that rough movement toward the good which we call evil". It is weakness or misguided strength; it is "a fire in the housetop and not on the hearth; it is a river overflowing its banks; it is undisciplined power". Religion then is seen to be the recognition of this togetherness of evil in varying degrees in all men and it is for those who are stronger to bear the infirmities of the weak till they are stronger; it is to help the evil on to its ultimate good; it is to help the prodigal boy to come to himself and wisely direct his powers. It is,

again, to get the fire from the house-top to the hearth; to keep the river within its banks.

"So many gods, so many creeds,
So many paths that wind and wind,
When just the art of being kind
Is all the sad world needs."

A most conciliatory tone is manifest to-day between people representing the extremes of creedal beliefs. Jew and Gentile, Arminian and Calvinist, Protestant and Romanist, Trinitarian and Unitarian, are finding many things in common. The late election to the presidency of an avowed Unitarian by the millions of trinitarian votes with almost no religious bigotry, is most significant and prophetic. Jesus is ere long to be the anointed one for the millions and not for the few, because the Christ appeal is to be made as broad as the area of human need.

"Brother, if your Christ be the Atoning Lamb,
The only begotten of the great I Am,
The Rock of Ages, cleft for you,
And you say my Christ would never do—
Brother, follow Christ and give me your hand.

Brother, if my Christ be the great Ideal
The possibility of the race made real,
The lowly man of Galilee,
And I say your Chri t would not help me—
Brother, leave me my Christ but give me your hand.

Brother, if our Christ, both claiming the dear name,
Turn out in the end to be one and the same,
The Loved Divine that bleeds for all,
Would our hearts rejoice to hear him call—
Brethren, come to me and come hand in hand?"

It inevitably follows from all this that there is coming to be a greater homogeneity—a more real togetherness in the individual church society The minster and his people are in closer affiliation the arbitrary and artificial relation of of the olden time is passing. Phillips Brooks in 1884 said of this relation, "Now it is vastly more human and vastly less ecclesiastical than in the past." The true minister is more and more seen to be pre-eminently what Matthew Arnold called Emerson, "the friend and helper of those who would live in the spirit." To be such he must be one of his people. A Scotch woman said her minister did not help her.—he was "invisible on six days of the week and incomprehensible on the seventh." The two ideas make a logical pair. Henry Drummond's ideal makes for a saner togetherness. "To move among the common people on the street, to meet them in the market place on equal terms; to live among them, not as saint or monk, but as brother man with brother-man; to serve God not with form or ritual, but in the free impulse of the soul; to bear the burdens of society and relieve its needs; to carry the multitudinous activities of the city—social, commercial, political, philanthropic—in Christ's spirit and for his ends; this is the religion of the Son of Man, and the only meekness for heaven which has much reality in it."

With Christianity's broader appeal men and women in more equal porportions are coming together in the church. The historic creeds have not appealed to the average man nor strongly to the average woman, but woman, naturally more inclined to religion than man, would be active in church often not on account of the creeds but in spite of them. Lincoln did not join a church "because", said he, "I have found difficulty in giving my assent, without mental reservation, to the long, complicated statements of Christian doctrine." This is the thought of tens of thousands of of men. In the presence of these creeds of the theologians men have thought themselves incapable of religion, have contented themselves with paying their wives' church bills, contributing to the charities, supporting fraternal orders and the social features, in a word, everything except the so-called "spiritual" part, until we have had practically manless churches as regards active membership. So that it has been truly said:

"In the world's broad field of conflict,
In the bivouac of life,
We find the Christian soldier
Represented by his wife."

But to-day with the loosening of creedal ties, with the more rational appeal, men and women are coming together, the test being character, not creed. Before his death even Robert Ingersoll found one church that he was willing to join had it been near his home.

Once more, the churches of all names

and creeds are uniting as never before on one of the most disheartening , because one of the most disintegrating evils of home and church and state—the divorce evil. We have granted almost one million divorces in the last twenty years in this country. Here is one of the sorest needs for greater togetherness. In some way the church must teach men and women to search longer if need be and find their "affinities" before marriage and then join hands in the prayer of Tobit: "Mercifully ordain O Lord, that we may grow old together". Then will Dr. Gannett's dream be realized;

I woke and found my dream was true
That happy dream of me and you!
For Eden, Heaven, no need to roam;
The foretaste of it all is *home*,
Where you and I through this world's weather
Work, and give praise and thanks together.

Together great life's solemn real,
Together our one glad ideal,
Together laugh, together ache,
And think one thought ,"each other's sake",
And hope one hope, in *new*-world weather
To still go on, and go together."

What then is to be the uniting principle in this newer and higher synthesis? Without doubt it is to be the undogmatic, unselfish life; it is to be the practice of the life of Love. Paul said: "Covet the best gifts, and yet I show unto you a more perfect way", and then proceeds to delineate the principle of love in his great love chapter to the church at Corinth. Every day we see more clearly that character is the supreme salvation of any man or company of men. As the President said in his recent Thanksgiving proclamation, "In the nation as in the individual, in the long run, it is character that counts." Love and service to fellowmen is the passport to immortality here or hereafter.

We see that the most signal service of even the greatest churchmen has no necessary connection with their creeds. Their highest work, like that of Jesus, is above dogmas. There is no sectarianism in Dr. Hale's "Man without a Country"; there is no Calvinism in Dr. Van Dyke's poetry. The late Bishop Charles Fowler's lecture on "Lincoln" did not remind you that the lecturer was a Methodist. Phillips Brooks' "Toleration" rises above the Episcopal Church to that higher synthesis—character service to the race. There was little theology in Beecher's anti-slavery speechesbut great humanity. All the world unites in sacred sorrow for its dead singing "Lead Kindly Light amid the encircling gloom" notknowing or caring that the authorwas a Roman Catholic. All this because in the highest synthesis all nature, human or other, is one". The history of religion as well as that of science proves that however ignorance, superstition, and bigotry may tug away at different sections of nature's robes, it, like the coat of Jesus, is woven from the top without seam."

He hath made of one every nation. Whether one member suffereth all suffer; or one member is honored all rejoice. One Lord, one faith, one baptism, one God, Father of all

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Committee on Methods

The undersigned ,having been appointed as a committee to report upon the relations existing between the Unitarian Conference of the Middle States and Canada and the denomination at large, hereby invite communications upon that subject. Suggestions may be sent to any member of the committee. Charles E. St. John, 32 S. 21st St., Philadelphia, Pa.,; Adelbert Moot, Buffalo, N. Y.; Franklin C. Southworth, Meadville, Pa.; William C. Gannett, 15 Sibley Pl., Rochester, N. Y.; John P. Forbes, 98 Pierrepont St., Brooklyn, N. Y.; Milton T. Garvin, Lancaster, Pa.; Mrs. J. W. Loud, 624 Sherbrooke St., W. Montreal, Can.

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New York Unitarian Club

The next meeting of the New York Unitarian Club will be held as usual at the Hotel Manhattan, Tuesday evening January 26. Pres. Chas. W. Eliot of Harvard University will be the guest of the club and will speak on "On Reasons for the Striking Success of the Unitarian in Business, the Profession, and Public Life.

BRUSH SHELTER, NEAR SWANSBORO

Southern Circuit Work of the National Alliance

By MRS. ABBY A. PETERSON

IT was early in the life of the National Alliance that attention was called to what has since come to be known as Southern Circuit Work. For some years Postoffice Mission Committees and individuals had engaged quietly but busily, in sending Unitarian literature to correspondents throughout the country. Scattered through the rural districts of the south are many farmers, mechanics, millowners, professional men who have been trained in the doctrines of the various evangelical churches but who have been thinking themselves out of the old-time creeds and yet have never heard of any faith which satisfied both heart and brain. To such the tract or sermon setting forth the simple and reasonable gospel of Unitarianism comes like a revelation of a "new heaven and a new earth," and when in the early nineties some sermons thus found their way into northern Florida and fell into the hands of Rev. J. C. Gibson, his great desire was to tell others of this "good news". He had been for many years a Baptist preacher but had withdrawn from that denomination because he could not preach a doctrine which he no longer honestly believed.

So it came about, after a time, that the National Alliance took the next step after the distribution of the printed word, and, acting in accordance with the advice of Rev. George L. Chaney of Atlanta, Georgia, engaged Mr. Gibson as a "circuit preacher", thus sending the livingword into thehighways and byways of the south. Mr. Gibson entered upon his work with zeal, driving through the adjacent counties preaching in school houses, private dwellings, by the roadside, on board steamer or train, wherever opportunity offered. Soon he was able to make regular appointments at several places and later on, small societies were organized and churches built at Faceville, Georgia, and at Bristol, Florida. The church at Faceville was dedicated in January, 1901, and the one at Bristol—the first Unitarian church in the great state of Florida—in Nov. 1902. Greensboro, Edwards, Mt. Pleasant, Juniper, Quincy, Rock Bluffs, Oak Grove, Lake Mystic, Alligator, Carrabelli, and Apalachicola are some of the

places where he has held services and either found a welcome or won it by his attitude of friendliness and goodwill.

A few years after Mr. Gibson began his work in Florida and southern Georgia, Rev. Henry A. Whitman, then minister of the Unitarian church in Charleston, S. C., found Rev. J. G. Dukes preaching a liberal doctrine to a little group of people on the outskirts of that city and advised him to return to his native state of North Carolina and preach among his friends; at the same time Mr. Whitman recommended the work to the National Alliance. Soon a circuit was started in North Carolina and preaching stations established. The first Unitarian church in the state was built in the Shelter Neck neighborhood about nine miles from Burgan, the county seat of Pender Co., and was dedicated in 1902.

The following year there was built, near that church, for the minister or respresentative of the Alliance, a comfortable house with an ell suitable for parish or school purposes.

This house is now the property of the National Alliance and is known as Dix House, so named in honor of Mrs. B. Ward Dix, the former President of the National Alliance, whose interest in all this Southern work from its inception has been hearty and continued. During the past year Dix House has been made very attractive and homelike in a simple inexpensive way and has become the center of the neighborhood as the young people gather in its pleasant rooms on Saturday nights for games, singing and reading, while on Sunday nights the whole neighborhood of all ages often to the number of seventy-five is usually present for a two hours song-service and reading.

CHURCH AT FACEVILLE, GEORGIA

CHURCH AT BRISTOL, FLORIDA

Later on a new circuit was formed on the coast about sixty-five miles north-east of Wilmington, which now embraces the White Oak church (Peletier township, Carteret Co.)Swansboro, Bear Creek, (Hubert, N. C.) a Brush Shelter at Queens Creek near Swansboro, all in Onslow Co., and during the past summer, a church organization has been formed at Pink Hill, Lenoir Co., N. C. This Seacoast Circuit since the spring of 1907 has been under the charge of Rev. Charles W. Gillilan, a graduate of the Kansas School for the Blind and of the Meadville Theological School, who for several years has been engaged in this Southern field, first at Shelter Neck in 1903, then for about two years as

minister of the two churches at Faceville, Ga., and Bristol, Fla. Mr. Gillilan makes Swansboro his headquarters whence by motor boat, or sharpee, and by driving he visits the preaching stations in regular order and visits among the people whose confidence and respect he has won by his cheeerful courage and unselfish life as well as by his clear and simple preaching.

In 1902 Mr. William E. Cowan, a layman, began to assist in the work in the Shelter Neck neighborhood and, later on, took charge of the Seacoast Circuit during which time both he and Mr. Gillilan were ordained at the Southern Conference in November, 1904 at Charleston, S. C. In 1907 Mr. Cowan returned to the work in the vicinity of Burgan and and Mr. Gillilan assumed the care of the Seacoast Circuit. Mr. Cowan's field lies to the north and west of Burgan where from Sunday to Sunday he meets congregations in the little Brush Shelters by the roadside, or in "temples not made with hands". I remember very well one Sunday driving across one of the broad savannahs and through the woods to a schoolhouse in one of these rural districts—but on arriving it was found that the authorities had forbidden the use of the building to such heretics and unbelievers as Unitarians! So the people gathered by the roadside under the shadow of the tall pines and oaks—the women sat in buggies or on logs, and the men on the edge of the ditch or on a nearby fence while the preacher used a large pine stump, about two and a half feet high, for a pulpit! It was a scene long to be remembered—the light of the hot June day was softened as it filtered through the branches of those lofty pines, the cardinals and mocking birds sang more divinely than the best quartettes of our city churches, and the peace of God seemed over all. When the simple,reverent, service was over and the people who had listened so attentively had disappeared through the little wood paths the preacher turned homeward feeling that God is indeed as near to the hearts of men in these woods of the old North State as the costly churches of the cities or in the vast cathedrals of the old world.

DIX HOUSE, SHELTER NECK

Often the congregations at these circuit appointments are made up of people who have driven several miles or, perhaps, come by boat, on mule back, in an ox cart, or even walked a long distance as did one man about seventy years of age, who said he had walked ten miles to the service and

should return the same way and felt well repaid for his exertion. Many of the people express much surprise and satisfaction at the more liberal presentation of religious thought and such a remark as "that puts religion in a different light than I have ever seen it" is not unusual.

In this pioneer work the National Alliance has had the cordial sympathy and frequentcooperation of the American Unitarian Association. For a year the Association employed Rev. H. A. Whitman to minister to the churches at Faceville, Ga., and Bristol, Fla., and, in the fall of 1904 made it possible for the Alliance to engage the services of Rev. William S. Key through the North Carolina circuits at a time when, on the withdrawal of Rev J. G. Dukes from the field, it was important that a well equipped man should take charge of the work. Mr. Key brought to the work large and varied experience, both in this country and in England, enthusiasm, and a deep and sympathetic interest in the lives and conditions of the people. It is not strange that wherever he went among them he brought cheer and hope and aroused interest in regard to the religious belief of one who "went about doing good". It is fortunate that arrangements have been made this fall to secure his services again in opening up new fields in the vicinity of Wilmington, the home for many years of Amy Morris Bradley, a devoted Unitarian, whose life was given to the education of the white children of that city and on whose monument in beautiful Oakwood Cemetery, erected by a grateful people, is inscribed—Our School Mother.

The Association has also sent its representatives to assist in the dedication of these little churches; Dr. Samuel A. Eliot, Rev. Messrs. St. John, Pierce, Gray, Whitman, and Robinson, all have found earnest congregations, interested to learn more of this (to them) new faith. After the dedicatory services at one little church a woman remarked:—"It takes a great man to bring such grand truths down to such simple folk as we "uns". She was right. It does take men of real sympathy and humanity, genuine, sincere and earnest, lovers of men, to go in and out of these homes bringing cheer and happiness, always ready to lend-a-hand, to share the burdens and brighten and uplift the lives. So the circuit preacher travels through the piney woods, over the sand hills and fords the branches in all sorts of weather talking with as many people in his journeyings as the ordinary minister meets at a Sunday service, and ministering monthly to from two to four hundred

WHITE OAK CHURCH, PELETIER, N. C.

BEAR CREEK CHURCH, HUBERT, N. C.

people. Some of these may never again meet him but they will have had a glimpse of a religious faith, cheerful and reasonable, sweet and uplifting and can "never again think the old thought".

Several times it has been my pleasant duty to visit these circuits, to meet the people in these churches, at Brush shelters and in their homes. Many and varied are the experiences as one drives thirty-five or forty miles a day through the country with luncheon at "Starvation Point" or seated on a big cypress log by the roadside while the mules ate their corn and fodder, or "held up" in the waters of a broad branch by a balky horse on whose whim we waited two hours and a half while trying to catch the one-train-a-day for the next preaching station sixty miles away! No wonder our circuit preachers must possess unlimited patience and endurance!

One meets on these long journeys a field people who have had no opportunities or advantages for education either in school or by contact with a more favored class, who yet are anxious that their sons and daughters shall have a better chance in life than they themselves have had. Others there are who see no need of anything better than they and their fathers before them have had—who live in houses unworthy the name whose property is always mortgaged in order to make a crop which frequently proves insufficient to pay off the indebtedness. This mortgage system for the white man, as well as for the black is demoralizing to a degree. It is like the old "man of the sea," a burden which cannot easily be shaken off but grows heavier constantly. How can it be lifted? When will the spirit of progress enter in and show a better way, inspire higher ideals, help the white youth to come into his rightful heritage? The spirit of freedom in religious thought is already an inspiration along educational and social lines. Among other instances may be mentioned two schools in the North Carolina circuits—neither of them under the control or support of the Alliance but carried on by Unitarian friends at the north who are interested in the education of the white youth of the south. The school at Shelter Neck is at Dix House. Here in 1902 Miss Ellen H. Crehore of Canton Junction, Massachusetts, came and gathered the children of the neighhood who were practically without privileges since the nearest school for whites was from two and a half to four miles away. Miss Crehore did not confine her efforts to the children alone, but gave instruction to the older young people who had never been to school and who came in the evening for special work. No one can ever know what her influence meant and still means to that community The work she began has been helped by northern friends who have contributed the small sum necessary for maintaining a school at Dix House nearly every winter since that time. In 1905-6 and 1906-7 Mrs. G. D. Everett and Miss Hawes both of Massachusetts taught the school which last winter Miss Abby C. Clapp

SWANSBORO CHURCH

and Miss Elizabeth C. Warren also Massachusetts women gave their services in the winter devoting themselves to the interests of the school with its forty-one pupils. Classes in sewing are also taught and a night school for the older people who have had few or no opportunities for study.

The school at Swansboro also owes its being to the inspiration of our liberal faith for it was because the minister at that time, Rev. W. E. Cowan, and one staunch, undaunted supporter, Mr. C. B. Fra-elle, saw the need of better schools and kept working toward that end that the opportunity at last came. Rev. C. E. St. John, then Secretary of the American Unitarian Association, visited Swansboro at the rededication of the little church purchased by the National Alliance from the Northern Methodists who had disbanded some years before. On Mr. St. John's return north, while lecturing in New York state he spoke of the great desire for better education advantages in Swansboro. A friend interested both in Unitarianism and educational expressed his interest by a contribution which opened the way and in the fall of 1905 the school was begun in the little Unitarian church, under the care of Miss Lucy O. Fessenden, formerly of Cambridge, Massachusetts. She was soon joined by Miss Florence E. Frost of Salem, Massachusetts, and before the close of the first year, through personal friends, property was acquired consisting of a three room school house, called the Emmerton school, and a small dwelling house known as Salem Cottage.

SHELTER NECK CHURCH

The school began its fourth year this

SALEM COTTAGE, SWANSBORO, N. C.

fall with an increase from forty to sixty pupils while fifteen have been refused for lack of accommodation. Classes in sewing and manual training have been added, an evening a week given to a boys' club or a social gathering of the young people and a Betterment Society has been organized in the village. The marked improvement in attendance, behavior and interest has been most gratifying to the teachers in both schools. Too much emphasis cannot be put upon the value of such work as all these teachers have given and are giving so generously and unselfishly. This influence on the community as well as upon the individual child is uplifting and can never be eradicated. Both schools have increased in spite of the attempts by visiting evangelists to prevent the parents from sending their children—in fact such statements as "You are sending your children to that Unitarian school to make little infidels out of them, all for the sake of a little education," and baseless attacks on the character and motives of the teachers have only served to arouse protest and excite investigation and that naturally, has helped instead of injuring the schools.

EMERTON SCHOOL, SWANSBORO, N. C.

Connected with both schools and nearly all the Churches are libraries of from two to six hundred books which form practically the public library of the town or neighborhood. School children find them valuable for reference and supplementary reading and parents, too, making frequent use of them. In one instance, at least, the introduction of these libraries has as one dealer put it, "Stopped the sale of the cheap literature in the town.

Thus it is seen that the aim and purpose of all this work has been not only to spread abroad the knowledge of our Unitarian faith but to help in "the progress of mankind onward and upward". So the questions Does it pay? How soon will these churches be self-supporting? do not greatly disconcert the worker who has learned to take a long look ahead in this pioneer work. The early settlers of Ohio, as they took their weary journey from the little hill town in the old Bay State into the wilds of the then "far west" could see only in vision, if at all, the great Chicago and hundreds of populous and prosperous towns and cities springing up as the aftermath of their toil and privation, So here in the South in spite of opposition and igorance will come up a generation that shall bless this pioneer work of the National Alliance.

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Jefferson on Early Unitarianism in America

The tenth volume of Putnam's edition, 1899, edited by Paul Leicester Ford on the *Writings of Thomas Jefferson*, pp. 221, 222, contains the letter of Jefferson to Dr. Benjamin Waterhouse which is often in part quoted. At a time when Unitarianism is under discussion more actively than usual, owing perhaps to the fact that one of the candidates for the Presidency is an avowed Unitarian, the complete text of that letter may be of interest. Dated Monticello, June 26, 1822, it is:

"Dear Sir:—I have received and read with thankfulness and pleasure your denunciation of the abuses of tobacco and wine. Yet, however sound in its principles, I expect it will be but a sermon to the wind. You will find it as difficult to inculcate these sanative precepts on the sensualities of the present day, as to convince an Athanasian that there is but one God. I wish success to both attempts, and am happy to learn from you that the latter, at least, is making progress, and the more rapidly in proportion as our Platonizing Christians make more stir and noise about it:

"The doctrines of Jesus are simple, and tend all to the happiness of man.

"1. That there is one only God, and he all perfect.

"2. That there is a future state of rewards and punishments.

"3. That to love God with all thy heart and thy neighbor as thyself, is the sum of religion. These are the great points on which he endeavored to reform the religion of the Jews. But compare with these the demoralizing dogmas of Calvin.

"1. That there are three Gods.

"2. That good works, or the love of our neighbor, are nothing,

"3. That faith is everything, and the more incomprehensible the proposition, the more merit in its faith.

"4. That reason in religion is of unlawful use.

"5. That God, from the beginning, elected certain individuals to be saved, and certain others to be damned; and that no crimes of the former can damn them; no virtues of the latter can save.

"Now, which of these is the true and charitable Christian? He who believes and acts on the simple doctrines of Jesus? Or the impious dogmatists, as Athanasius and Calvin? Verily I say these are the false shepherds foretold as to enter not by the door into the sheepfold, but to climb up some other way. They are mere usurpers of the Christian name, teaching a counter-religion made up of the *deliria* of crazy imaginations, as foreign from Christianity as is that of Mahomet. Their blasphemies have driven thinking men into infidelity, who have too hastily rejected the supposed author himself, with the horrors so falsely imputed to him. Had the doctrines of Jesus been

preached always as pure as they came from his lips, the whole civilized world would now have been Christian. I rejoice that in this blessed country of free inquiry and belief, which has surrendered its creed and conscience to neither kings nor priests, the genuine doctrine of one only God is reviving, and I trust that there is not a *young man* now living in the United States who will not die an Unitarian.

"But much I fear, that when this great truth shall be re-established, its votaries will fall into the fatal error of fabricating formulas of creed and confessions of faith, the engines which so soon destroyed the religion of Jesus, and made of Christendom a mere Aceldema; that they will give up morals for mysteries, and Jesus for Plato. How much wiser are the Quakers, who, agreeing in the fundamental doctrines of the gospel, schismatize about no mysteries, and, keeping within the pale of common sense, suffer no speculative differences of opinion, any more than of feature, to impair the love of their brethren. Be this the wisdom of Unitarians, this the holy mantle which shall cover within its charitable circumference all who believe in one God, and who love their neighbor! I conclude my sermon with sincere assurances of my friendly esteem and respect."

In a subsequent letter to Dr. Waterhouse, dated July 19, 1822, he wrote:

"Happy in the prospect of a restoration of primitive Christianity, I must leave to younger athletes to encounter and lop off the false branches which have been engrafted into it by the mythologists of middle and modern ages. I am not aware of the peculiar resistance to Unitarianism, which you ascribe to Pennsylvania. When I lived in Philadelphia, there was a respectable congregation of that sect, with a meeting-house and regular services which I attended, and in which Dr. Priestly officiated to numerous audiences. Baltimore has one or two churches, and their pastor, author of an estimable book on this subject, was elected Chaplain to the late Congress". (referring doubtless to Rev. Jared Sparks better known probably as a historian and editor of important early American State papers than as a minister. It was on his way to and from Baltimore in 1819, to preach the sermon at the installation of Sparks, that Dr. Wm. Ellery Channing preached two sermons in New York that resulted in the founding of the first Unitarian Society in New York, that now worshipping in All Souls', 4th Ave and 20th St.

GEORGE R. BISHOP.

Unitarian Publicity

The new "local publicity" booklet, entitled "The Church of the Modern Spirit," aims to set forth, clearly and attractively, the principles and purposes of the Unitarian church. It is hoped that it fairly states the distinctive characteristics that give to the liberal church its special message and mission. It is purposed to use this booklet in a special publicity campaign, to be carried on through the medium of the mail. The object of it is to send these, by post, to a large number of people who live in the neighborhood of a Unitarian church. In smaller places the mailing-list can include practically every family in the town. In cities the list may be based on district divisions or any other deemed best.

The American Unitarian Association will supply as many of these booklets as the local church will agree to pay postage on, to local addresses. A special last page, containing a welcome to the local church, will be inserted for the printer's cost of one dollar.

Y. P. R. U. and the Y. P. C. U.

By invitation of the Universalist Young People there will be a Joint Meeting of the Y. P. R. U. and the Y. P. C. U. on Monday, January 18th, at 7 o'clock in the Second Universalist Church Columbus Ave., Boston. The speaker will be Prof. W. W. Fenn of Harvard Divinity School, Cambridge. It is hoped that our young people in and around Boston will make a special effort to attend this meeting.

MAUDE L. YOUNG, Chairman

Contemporary Portraits

XIX. Rev. Paul Revere Frothingham

IN a congregational fellowship every church, whether in modest country town or crowded city, stands with equal dignity on the impregnable rock of its proud independency; there can be no primacy of churches, no "cathedral congregation" in their midst.

Nevertheless it inevitably must come to pass that prominence of position, exceptional dignity of tradition and historical renown, influence of wealth and social prestige will bring it about that, even among Congregational churches, the influence of one may far outrun that of others, and it is doubtless a matter of common consent amongst Unitarians that the Arlington Street Church in Boston has a certain priority in leadership which all others are glad to recognize. It is the church of Channing, for one thing,—foremost leader of our faith when the Unitarian fellowship was finding itself in distinction from other churches of the Puritan order. Since Channing's day, moreover, the pulpit of the church has been almost continuously held by men of exceptional gifts of leadership, strong-willed and broad-visioned, whose personal powers redounded to the influence of the church itself. Moreover the wealth of the congregation and its unstinted generosity in all denominational good works have naturally built up for it a place of affection among our people, and it can almost unreservedly be said that its influence has been so uniformly thrown on the side of wise and good things in our denominational development, that no one has ever dreaded the consequences of its growing primacy amongst us.

We present the portrait of Paul Revere Frothingham, its present minister, as our "Contemporary Portrait" of this month. Of course everybody recognizes that this is a name peculiarly at home in Boston. If one Frothingham of earlier days is associated with a ripe and mellow tradition of hallowed Boston conservatism and dignity, and "the cold Boston way", another Frothingham is as closely associated with the breezy outbreak of radicalism and venturous modernity, (as distinctively Bostonesque, if we will admit it), which evolved out of the "transcendentalist heresy" into the wholesome protest of Free Religious Society. Sharing the inheritance of both these strong-willed leaders of an earlier time in a very happy "blend" of heredity, the present minister of the Arlington Street Church has certainly an interesting place among the "contemporaries" of our Unitarian workers of to-day.

Mr. Frothingham was Boston born—his birthplace being at Jamaica Plain. He had his early education in the public schools of his native city including the historic "Boston Latin School". Of course he went to Harvard College: and gave good account of himself there, both in the class-room and on the athletic-field —a healthy portent. Graduating from college in 1886, he immediately entered the Harvard Divinity School from which he was graduated in 1889; and was called soon to the pastorate of the Unitarian Church in New Bedford, as colleague and eventually successor to Rev. Wm. J. Potter. Hardly a more congenial field could have opened for a young man as his first post of service. The New Bedford church is one of the strongest and noblest of the older New England societies; and under the long pastorate of Mr. Potter had acquired a unique tradition of genial radicalism and high-minded independency which set it somewhat apart from its sister-churches and made its identity with the Free Religious Society a bulwark of strength to that organization. When Mr. Frothingham took up his work the old issues which set off the Free Religious Society from the fellowship of the American Unitarian Association had faded gently away; and he was able to conserve the best traditions of the past without sacrifice, and at the same

time bring about a closer relationship of the church with the other churches of the denomination, which had themselves enlarged their vision and enriched their scope of denominational ideal. Mr. Frothingham's pastorate in New Bedford was most successful in every way. The congregations were strengthened, and its activities revitalized, while a most noble work in the poorer section of the city was made by the young minister a notable extension of its service. After a little, temptations began to come from larger cities to abandon his staid old New England town for larger and more conspicuous cities. Chicago, St. Louis, and Washington, D. C., all tempted in vain:—and even Arlington Street Church in Boston persuaded him at last after considerable reluctance on his part to take up its important work. But the Arlington Street Church sorely needed him at a definite crisis in its affairs, and had the final argument of an austere duty call. The position to which the young man went was certainly one of difficulties, and exacting demands: and there was some reason for misgivings perhaps on his part. But the outcome was surely reassuring. Mr. Frothingham's way of ministering to this staunch old Boston church was not Brooke Herford's way, nor Ezra Gannett's way, nor John Cuckson's way, but it was emphatically his own way, which was evidently what Boston needed just at that juncture. For here was a man who combined the resolute earnestness and straightforward simplicity of a fiery hearted young man, with a rare endowment of refinement, literary grace, and spiritual culture—and Boston likes both.

Mr. Forthingham's manner of ministry and style of preaching can be summed up in a few words. He is pre-eminently practical, straight-forward, simple, and genuine in his thought and work; but all is toned to a spirit of exceptional earnestness, even intensity of enthusiasm for straight and honest things; while with it all is a genial warmth of human interest, and cordial sympathy of good fellowship. His preaching has a strength of dramatic appeal which comes chiefly from its earnestness and directness. His style is polished:—some complain that it is too polished; and certainly the atmosphere of high culture and literary grace hangs over all his work. But it never lacks virility nor genuineness, and he keeps close touch with the vital things of average humanity, preaching not theologies or philosophies, but the ways of human life. Of course the exactions of so large and important a parish are great, especially as the church persistently maintains its uniquely popular "Vesper Service" for Sunday afternoons. But Mr. Frothingham finds his opportunities to interest himself in important concerns outside of his parish. He has borne an important part in the Directorate of the Benevolent Fraternity of Churches in Boston, of the Associated Charities of that city, of the Massachusetts School for the Blind, of the American Unitarian Association and is at present Chairman of the Council for the National Conference. And Frothingham never serves merely as an "honorary adjunct" to any board of which he is a member. Clear-minded, sane, and virile in conviction and resolute in maintaining his conviction always his serviceableness in these activities is never slight.

Mr. Frothingham has served for several years as one of the University preachers at Harvard College, a most congenial service, and has always been a quietly sympathetic friend to young men, especially those entering our ministry. His volume of sermons, "The Temple of Virtue" has extended his influence beyond his own pulpit, and a little monograph on Channing has proved also a helpful volume.

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Joy is a prize unbought, and is freest and purest in it flows when it comes unsought. No getting into heaven as a place will compass it. You must carry it with you else it is not there. You must have it as the music of a well-ordered soul; the fire of a holy purpose, the welling up out of the central depths of eternal springs that hide the waters there.—*Bushnell.*

Meadville District Conference

The Meadville District Conference of Unitarian Churches will be held with the Eirst Unitarian Church at Youngstown, January 12th and 13th. The following is the program:

Tuesday, January 12.

4:30 p. m. —At Bushnell Hall, 127 West Federal St.

Meeting of the Women's Alliance, in charge of the Executive Committee of the Meadville District Associate Alliance. Mrs. Mary B. Davis of New York, Corresponding Secretary of the National Alliance, will speak.

7:45 p. m.—At Unitarian Church, Elm St. and Bissell Ave. Public Meeting.

Rev. William H. Fish, of Meadville, will preside. Address of Welcome, Rev. W. L. Beers, of Youngstown. Response, Prof. F. C. Doan, Ph. D., of Meadville. Address: The Function of Religion in Our Human Struggle for Existence. Professor George B. Foster, D. D. of the University of Chicago. An informal reception to Delegates and Visitors will follow this service.

Wednesday, January 13.

9:00 a. m.—At Bushnell Hall.

Business Session. Address of Chairman. Report of Secretary and Treasurer. Reports of Church Activity. Introduction of General Business. Greetings from the Middle States Conference, Rev. George H. Badger, of New York.

10:15 a. m.—Addresses on "Religious Authorities." The True Value of the Old Testament, Prof. Henry Preserved Smith, D. D., of Meadville Ecclesiastical Authority, Rev. Charles E. Snyder, of Franklin. Ultimate Authority in Religion, Rev. George Gilmour of Buffalo.

12:30 p. m.—Devotional Service, conducted by Rev. George Jones, of New Castle.

2:30 p. m.—At Bushnell Hall.

Public Meeting in the interest of Religious Education. Address: Religious Education, Rev. Henry F. Cope of Chicago, General Secretary of the Religious Education Association. Addresses: A Practical Plan for Religious Education, Rev. L. Walter Mason, D. D., of Pittsburg; Pres. F. C. SouthWorth of Meadville. Discussion.

6:00 p. m.—At Y. M. C. A. building, East Federal and Commerce Sts.

Conference Banquet. Toastmaster: Prof. Francis A. Christie of Meadville After dinner speaking on the general topic: The Relation of Our Churches to Society, Social Problems, Social Reforms, Rev. Minot O. Simons of Cleveland; Rev. Thomas Clayton, of Allegheny Rev. A. Irvine Innes of Salem; Rev. Richard W. Boynton of Buffalo; Rev. George L. Sprague of Dunkirk; Rev. Thomas P. Byrnes of Erie; Rev. E. Alfred Coil of Marietta.

The Conference Headquarters will be the Tod House, Central Square. Rate for room (single) $1.00, $1.50 and $2.00 per day; double, $.75, $1.00, $1.50. Meals in cafe. To secure reservation of rooms, each delegate should notify in advance the manager of the Tod House, Youngstown, Ohio, naming number and price of rooms desired.

The banquet will be served at 6:30 p. m. precisely. Tickets at 75 cents each, may be secured of Rev. W. L. Beers, 1218 Wick Ave, Youngstown, who must know in advance how many expect seats at the banquet.

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Director's Report of American Unitarian Association

The directors of the American Unitarian Associaton, held their regular monthly meeting at 25 Beacon Street, Tuesday, December 8. There were present Messrs Carr, Eliot, Fox, Frothingham, Homer, Lincoln, Little, Long, and Williams, and Mrs. Keyes.

Upon report of the Finance Committee the following vote was adopted:-

Voted, That an appropriation of $45 be made for the payment of the insurance on the First Unitarian Church, Chattanooga, Tenn.

Upon recommendation of the Committee on Education it was

Voted, To approve for the eligible list of the Trustees of the Hackley School the name of William S. Miller, Esq., Dr. Henry S. Pritchett, and Rev. John Haynes Holmes, all of New York.

Voted, In accordance with the request of the Missionary Committee of the Connecticut Valley Conference to appoint Rev. Thomas Van Ness, Billings Lecturer in the Connecticut Valley.

The president announced the appointment as members of the Committee on the Improvement of the Condition of the Ministry, President Charles W. Eliot of Cambridge, Mass.; Charles E. Ware, Esq., of Fitchburg, Mass.; Judge Jonathan Smith of Clinton, Mass.; Prof. Francis A. Christie of Meadville, Pa.; and Rev. George W. Kent of Providence. R. I.

In accordance with the notice given in the call to the meeting, it was

Voted, To amend Article 1X of the by-laws of the Board, so it shall read, "At any meeting of the Directors there may be appointed, upon nomination by the President, such Advisory Councils, chosen from the Unitarian churches at large as the Board may authorize.

The president communicated to the board the thanks of the Colonial Society of Massachusetts for the hospitality of the building during the past year, and the thanks of the trustees of the Sathyavarthani Free Library, Cuddalore, South Arcot, Dt., India, for gifts of books.

The president then made a statement to the board concerning the activity and the present condition of the various branches of the Association's work, and, after informal discussion, the meeting adjourned.

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Unitarian Faith

Unitarians are Christians. We do not deny Christ. We simply differ in opinion from certain conservative thinkers as to what the position and purpose of our Leader really were and are. By a study of the Bible and of the nature of God and human soul we have come to see that Jesus never claimed to be more than man, that his Mother was surprised at a growing tendency to look upon him as exceptional and that neither the Apostles nor Paul had heard the legend developed after their death, which pictured a miraculous birth. If we are right in this, if we are taking Jesus for what he actually was and accepting the precise sort of leadership He desired to establish, are we rejecting Him? We are not Trinitarians, but we are followers of Jesus Christ, the Lord's Anointed. We follow Him because He gave us the fundamental principles of life—love to God, love to man, and character, the cornerstone. We believe in God, worship Him, love Him, pray to Him, and therefore should not be called infidels.

We believe in future punishment and do not teach that the bad and the good are made equal in death. We teach that every soul must meet all the consequences of his deeds and thoughts, must suffer when that is just and must by his own experience, punishment, education and development win heaven for himself. In many perhaps most cases that redemptive punishment comes after death, but in every case it is God, the eternal Justice, who punishes. He does it for the good of the sinner and He, the Almighty, will be successful in His methods with every soul. He will lead all unto goodness. As to the nature and duration of that future punishment, it is impossible for us to know anything. But we believe it cannot be endless. It will cease when all souls have been made good.

We hold this idea of the ultimate attainment of virtue by all because of our two cardinal beliefs—belief in the loving and merciful God and belief in human nature.

Maintaining that human nature is more good than it is bad, we devote the energies of our church to the training of souls in righteousness. Good character is the goal of life,both here and hereafter, both now and forever.

Doctor Alford is right in saying that Unitarians are liable to changes of opinion and belief. We try to keep our minds open. We welcome new light from any quarter. We base all our appeals upon the intelligence of the listener. We grant to every member full independence of opinion. and there are persons heartily at work in my church who would not agree with all that I have said above.

It is not creed, but a common purpose, a fellowship in work and a frank, mutual respect that binds a Unitarian Church together.

Charles E. St. John.

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The Larger Church

Not every community needs a so-called institutional church but every church should demonstrate its divine right to be by meeting the actual conditions and doing the necessary work of the particular community in which it is situated. The institutional church is the result of an attempt to follow the teachings and practice of the man of Galilee, whom the common people heard gladly because he was interested in their daily life. It is an effort to get back to the real Jesus who gave as the only con-

clusive evidence of his Messiahship the work that he was doing—relieving the sufferings and lightening the burdens of his fellowmen. Real Christianity has never yet had a fair trial in this world and the theory of the institutional church is to get back to Jesus and primitive Christianity and thus attain to real Christianity. It is an effort to show that church property should not be closed except for a few hours each week while saloons and kindred resorts are doing business during every hour of the longest day. The theory of the larger church is, in short, to touch the community at every available point and as continuously as possible. Does the church in a practical way touch the problems of the people, especially the problems that present themselves to the young men and women in a factory town? Are the young women helped to live decently on their weekly wage and are the young men learning that the highest asset in the capital of the world is character? When young people know that the church is attempting these things they will have an increasingly high respect for religion. In this larger church the ordinary work of the church is carried on, in the pulpit and the various organizations of the church, but it will do more and will make an earnest effort to touch the many problems that are continually presenting themselves to the people.—*Rev. Jos. P. MacCarthy.*

The First Snowfall

By GWYNN MYRICK

O pity of the living God!
Last night the world was drear and murk-beset, and grimly scarred
With autumn's wreckage of the withering year.
This morn I wake and look abroad,
And lo, the beauty of the peace of heaven
Mantles it all with wonderous purity.
It covers o'er the scars, it hides the wreckage,
In soft compassion puts Earth's ugliness away:
It answers joyance to the gladdening sun,
It comforts with the nestling grace of beauty—
O saving pity of the living God!

O fleeting pity of the living God!
It falls from heaven, this gracious veil compassionate,
Lasts for its time—its little hour of comfort—
And then it melts away—lo, it is gone:
And the earth's ugliness of scars and wreckage drear
Is what it was—so short a span has pity!
God strengthen me, more than he pities:
This grim old earth is mine with all its hardness
And I must face it, deal with it, conquer it:
Its scars belong to me, its ugliness is of my substance:
And I front God not for his pity
But for a grim, stern, strength of soul
That falters not, though suffering,
And finds its triumph in its might,
Without God's pity, grace of beauty,
But with his throbbing tragedy of strength.
O strength triumphant of the living God!

The Creed of a Unitarian

By REV. WILLIAM S. MORGAN

"A creed is usually an authoritative declaration of faith, which in certain ecclesiastical bodies is made binding to its communicants. These creeds are historic and were made by councils of conferences called together for this express purpose. Unitarians have no such creed. And this for two reasons: First, the failure of a creed, however accurately it may state the things believed to-day may be insufficient for the belief of to-morrow, however well it may define the religious attitude of one generation it becomes ridiculous in its effort to embody the attitude of the fortieth generation after it has been accepted. Second, the endeavor to preserve the freedom of the individual. Religion is more important than a creed. It is more important to commune with God than to define this communion; it is more important to live a life of righteousness than to tell what righteousness is. Religion moves in the realm of life, the creed in the department of defining life. All men live but all do not agree when it comes to the telling of their life experiences, so all men are religious but there are subtle discriminations and disharmonies when they relate in the terms of intellectual construction the experiences of the religious life. Creeds have to be revised, religion never. We stand, therefore, for freedom in the domain of intellectual construction of religious experience. And there is nothing negative about this. It is a position which confers upon the individual the liberty which the creed-maker assumed. It is not liberty to believe in nothing but to believe some things tremendously and to state those beliefs positively. The established creed cares nothing for the liberty of the individual. It places more reliance upon history than living experience.

"Unitarianism as a creed must be extracted from the traditions of Unitarians. There is great unanimity of attitude among us notwithstanding our lack of an authoritative creed. I shall proceed to state the things which are commonly believed among us.

Humanity of God.

"First, we believe in the humanity of God. The discovery of the Copernican system of astronomy has taught us to consider God from the view point of vastness—unimaginable distances and magnitudes. Isaiah took a noble flight when he spoke of God sitting upon the circle of the earth. We know now that he sits upon the circle of the solar system; yea; verily upon the circle of the north star and upon all the concentric circles of illimitable space. God is everywhere at all times—this is our notion of the immanence of God. And so our scientific slogan prattles about God as the great force of nature, the great law of nature, the silent power in and through all the processes and all the forms. This is God in the terms of natural forcs and in it all we rejoice

"But nearer far to us is God in the terms of our humanity—the humanity of God. Humanity is a recent notion. When we call something human we intend it to contain the noblest qualities of our nature. The word hides an ideal. To be thoroughly human is to possess the noblest moral and intellectual qualities. Cruelty is inhuman; lack of tenderness toward a child or woman is inhuman. Humanitarianism means the treatment of all the less fortunate from the considerations of justice, kindness, helpfulness and love. It means the treatment of a human being as he should be treated. When in the 14th century people began to read the books of the Romans and the Greeks they called these books the hamities. They were

books about things human as contrasted with things divine. They were books to refine the human emotions and enlighten the human mind. They manifested noble human qualities.

"In the light of these qualities of late we have learned to think of God. He cannot be inferior to the best there is in us. He must be human and more; he must be humane and more. This view has revolutionized theology. You can easily see that if God is at least as good as we are the theory of eternal damnation will wear a different dress. What would an earthly father, one that is just human do? We insist upon such questions and when they are answered we are compelled to change our theology accordingly. Such a consideration need not be thrust into the theoretical world beyond; it has immense value here and now. We are not bits of matter but living souls. We are not forces of nature but self-conscious beings. We love and hate, hope and fear, look backward and before and need ideals as much as daily bread. God then must treat us as human beings. And so we say there must be in the forces and laws of nature the quality of love. Love is as much a part of the universe as the law of gravitation. When, therefore, in that beautiful parable the boy away from home had gone the rounds of sin and shame, had given full reign to his lowest nature and had finally come to himself, that is to his true humanity, he simply went home and asked to be treated simply as a menial provided he could share the wholesomeness and humanity of the home life once more, he appeals most touchingly to the humanity of his father and the lump came to the father's throat and instead of being a little reserved at first and gradually admitting the son back to his father as he manifested works meet to repentance, he acted a little foolish and made a feast and had great rejoicing. The humanity of the son, who had soiled the garments of his youth among harlots and rioters appealed through the agony of his pleading to the humanity of the father. And God is our Father. That changes matters. This makes the world a desirable place in which to live. We need not exhaust our notion of him by thinking of great spaces and great worlds let us think in the terms of our humanity. There is love and sympathy and tenderness in the universe. Beloved now are we children of God and it doth not yet appear what we shall be.

Humanity of Jesus.

"Second, we believe in the humanity of Jesus. It has been difficult for the Christian world to hold on the humanity of Jesus. The early Christians held on to his humanity for three centuries, and in that unfortunate council of Nicea his humanity was dissipated and they made Him very God of very God. And yet if we think of it this very deification is a glorification of his splendid humanity. As a rule we defy the best there is in us. We create God after our own image, the image of our ideal self. There are exceptions to this rule. The Romans deified Julius Caesar because in him they recognized all those qualities which exalt our race; he was the greatest man of all antiquity. The early disciples knew that Jesus was born as normally as any other Jewish child. The son of humble parents, the carpenters son, confined to the narrow limits of His own people, to whom the learning of the Greeks and Romans was an enigma,not a philospher or a jurist or a statesman, but a young prophet with a great vision of the life of righteousness, He went up and down the country telling the glad news to all the people that God was their father, helping the poor and downtrodden, sympathizing with the widow and orphan, always championing the cause of the least fortunate against all that preyed upon them, reformer, humanitarian, and lost His life in the cause of humanity; do you wonder that people came to think Him more than human? We possess the merest scraps about His life. But can any one read these fragments without ex-

claiming. "Here surely was a fine specimen of humanity!" And this impression has not been confined to the early disciples. Is there any humanitarian in our civilized lands that does not claim Jesus? In a house in London where a good work was being done by giving a man lodgings over night, and something to eat, the speaker who addressed four hundred men asked, "Do you like the ministers?" The answer came in great volumes of hisses. "Do you like Jesus?" was the next question, and they answered "Yes". The speaker demanded why. One arose and said,"Because He was one of us."

"The fine humanity of Jesus is the greatest asset of Christianity to-day We cannot afford to lose it. It is the humanity of Jesus that stirs the heart and has helped to create in human souls the life of God. Thus we refuse to regard Jesus a God. Our refusal is dictated by both history and our profound reverence for His humanity. His deity we reject as merely the declaration of a council. It is withal a beautiful compliment to the great Son of Man; it indicates the cumulated reverence of three centuries. But His humanity is the finer compliment. Such a man in such an age! Breaking through His training and traditions mastering His environment, opposing all forms of tyranny and injustice both in politics, religion and social distinctions, revealing unto men the great ideals of life and incorporating these ideals in Himself—such a man I say is worthy to be our leader and inspirer in all that makes for the higher life. And the profoundest reverence we can give Him is to endeavor to live a similar life. Cheap indeed is the reverence that simply tries to confer upon Him the qualification of deity, but profound and noble is the reverence that enables us constantly to be dominated by the fine humanity which controlled Jesus.

Humanity of the Bible.

"Third, we believe in the humanity of the Bible. Centuries of reverence have served to dehumanise the Bible. This collection of books has been regarded as something unique, something uniquely sacred. It has been regarded an infallible guide in matters of faith and practice. To the Catholic it has been uniquely sacred but subsurvient to the authority of the church; to the Protestant it has been of supreme value, the authority to which both the church and the individual must bend. This sort of an unwarrantable attitude became the stumbling block of progress; it held the human mind enthralled to irrational authority; it cost many an honest soul his life; it held science in check; it became the cause of endless divisions among the religious forces of Christendom and made what was intended should be the guide and inspiration of humanity a thing to be shunned. The fine humanity of the Bible was sacrificed.

"This is the element we wish to retain. Suppose that someone wished to compile a Bible out of the literature of the nineteenth century. He would collect all the poetry bearing upon man's religious life, all the prose, all the scraps of science and philosophy. What a book it would make! You could sit at your fireside in winter and peruse such a sacred volume. Many a passage would inspire you; many a passage would leave you unmoved. Some poem would steal into your soul and ease the burden of your existence. Some bits of thinking would reveal some new phase of truth to you and some you would have to reject as defective or even untrue. You would find in a novel perhaps some of the finer feelings of your nature revealed and it would be no less true as an interpretation of your life because of its being a work of fiction. In other words, whatever interpretations of your life of communion with the Divine, whatever enforcements of your sense of righteousness you found,what-ever strengthened your faith in man and the universe, whatever inspired you would be accepted with gratitude; while on the contrary whatever in-

sulted your reason you would reject. And as an intelligent reader you would be prepared to place due value upon what was poetic, scientific, philosophic, fictional and historic.

"This is precisely what should be done and what we insist upon doing with the Bible. The reverence of many centuries have made it a standard of authority, we made it a treasure house of religious literature. Its writings are scattered more or less over nine centuries. The first book of it was written in the eighth century, B. C. and the last book of it in the second century, A. D. Let your imagination scan these nine centuries. What do you find? Man struggling with his human life. Man in a very imperfect state of civilization. He was yet to master the simple elements of nature. It was the pre-scientific era. They were the days of the romance of ignorance. But mark you, there is the same humanity, the same wonder about the universe, the same longing after the infinite, the same human experience, the same mother heart aching when the child died. Human beings then as now fell in love, married, lived the span of earthly life and passed away. These life experiences are given in these books, given in the form of poetry and prose, legend and myth, biography and history. Is there anything in them to inspire and lighten the weary weight of existence. that accept. Is there anything contradictory to your best reason, that reject. Treat the books as human literature and nothing more and nothing less. This view of the Bible I am glad to say is rapidly possessing the modern world. And now that we are able to read it with this insight we can see the story of human beings endeavoring to live a righteous life amid the difficulties of their environment, and the nobility oftentimes of their efforts bids me take heart.

Humanity of Religion.

"Fourth, the humanity of religion. We must insist upon this. At once this position will seem revolutionary. The older attitude was that religion was for the benefit of God. We know it is for the service of man. Some of our phraseology retains this notion such as divine service or the service of God. Temples were erected to the glory of God. There is much that is fine in all this provided we take the right angle of vision. In any form of communion with the divine man we take it most benefitted. The machinery of religion, all its forms and ceremonies, its sacred books, its ministry, its advocacy of righteous living —all this we say is for the benefit of man. Religion is a human concern par excellence. It avails itself of the ivine in order to make itself better. t worships God in order to gain an inspiration for living. Yes, humanity in all the course of its career has felt that through the instrumentality of religion the weary weight of all this unintelligible world is lifted somewhat. Religion does not explain things any better but it inspires confidence in the rationality of the universe. In the religious life man joins his brother and each cheers the other and somehow a word of scripture, a hymn, a prayer, a discourse, has its subtle influence upon the life of the soul. The might of religion in the human soul has wrought wonders for humanity. But let us never forget it is a purely human affair.

"Fifth, we believe in the humanity of fellowship. It is human to be together. One swallow does not make a summer, one human soul does not make the kingdom of God. Man is gregarious. Occasionally one of our number goes to a mountain lair; but the life of a hermit is not natural. We jam ourselves into villages and cities. We form political compacts, we organize societies. This is very human. It is just as human that we work for an ideal state of society together. The good can be made just as normal as the bad. It is useless to say things always have been bad and always will be so. Things have been bad, they are better, they can be made best. Man has been made a little low-

er than God. That is the human that is ideal. Let us therefore in this world proceed to the task of beings a little lower than God. Through our science we are mastering the forces of nature, we are gradually getting the better of disease. The comforts of life are constantly increasing. A college education at present is within the reach of any ambitious boy or girl. Let us also go forth to master the world from the moral viewpoint—the viewpoint of the Kingdom of God. It is not human to have jails; let us labor together until they shall disappear. It is not human to have the poorhouse let us labor together until there shall be no poor house in the land. And what shall I say more crime, poverty, disease must go. The earth must be transformed into a garden of the Lord; the knowledge of God must cover the earth as the water cover the seas. We must do all this in the name of humanity. There are fine things yet to be revealed. Splendid qualities have been manifested. Let us labor and labor until the thing that appeared exceptional in the prophet and the saint shall become the rule of the man of the future."

Symposium

Rev. John Haynes Holmes' Address on Unitarianism and the Social Question.

Rev. Thomas R. Slicer, Minister of All Souls' Church, New York.

The statement made by Mr. Holmes respecting "Unitarianism and the Social Question", impressed me as I listened to it, and now as I read it, with its deep convictions, its eloquent and exact expressions of those convictions, and its courage -- one might almost say its *unnecessary* courage. For we who share hisopp ortunity for the liberty of prophesying donot need to cast our convictions always in terms of challenge and rebuke. And yet we feel too deeply the crying evils of our half-tamed barbarism not to protest against the perpetuation of these evils as a fit expression of the Kingdom of God and the behavior of His children in this age. In all this we stand together for what Mr. Holmes calls "social justice", and join in his feeling of shame for the ineffectiveness of the church in view of its commission and opportunity. That Unitarianism, as a "way of looking at life", is less to be censured is not an answer -- not even a ground of complacency: for its leaders have set a pattern of good work which their successors have inadequately copied. I assume that in this symposium justice will be done by others to this splendid leadership of our church-men in making a pioneer beginning for getting religion on to a working basis for the immediate present and the insistent needs of our own era. I wish to make one criticism as to the thesis maintained by Mr. Holmes so ably and earnestly. I find myself in distinct disagreement with the prevalent idea that society can be *reconstructed* by some plan which does not depend absolutely upon *the regeneration of the individual man.* The church is blamed for starting with and devoting itself to "the individual" in order to "save the man". I know no way to make a healthy tissue except by devotion to the health of the cell. It is a vain thing to herald a triumph of surgery which has been achieved by instruments loaded with the poisons which inoculate the patient in the very act of removing the thing which threatened his life. The surgeon

who sets upon his patient thirty thousand separate foes with the first stroke of an *unsterilized lancet* has neglected the first consideration looking to his recovery. It is a vain thing to point to a clean ward and skilled nurses and distinguished surgeons when the patient has had introduced into each poisoned cell a new evil in the very effort to relieve him of the old. Every diseased cell in the tissue is a center of contagion to its contiguous cells. This will illustrate what seems to me a radical defect in all these pleas for a *reconstructed society.* It has too much confidence in the enacting of laws, improved conditions, a larger share for each one of all wealth, a larger reward to industry a more general distribution of the fruits of labor. It is like providing a "model-tenement" for the filthy in the hope that it will change their personal habits -- it may help to make them ashamed and uncomfortable, but mechanical adjustment is no match for depravity of mind and life -- the church is quite right in insisting like its Master that we "must be born again" -- from above. Not a better place, but a better man; not better conditions, but a better being, is and has always been the message of living Christianity. As the mind is the mold of the body, so the man is the creator of his place in life. I do not detract from social conscience, nor from the obligation to make a heaven on earth; but the old comparison is valid, " As is the heavenly, such also are they that *are heavenly*". Of course making programs of future welfare, organizing life-saving processes, passing laws to provide sanitary conditions, a better wage, shorter hours, all these things are easier to obtain than a "clean heart"; but they can never be substitute for nor a procuring cause for a "new man". We can promote righteousness, but cannot *produce* it, except on the plane of the individual life by that life itself. The church does undoubtedly owe to society its best endeavor to reconstitute it on terms of nobility and power; but whilst this is the ultimate aim, the means must ever be for each man " to live now the eternal life under the eye and by the help of God". This is less dramatic and exciting than social revolution and economic reconstruction, but as a working basis for the church and for the world it has the advantage of partnership between the spirit of God and the soul of man. That is a combination for which the church must stand first, last, and all the time.

I might show in opposition to Mr. Holmes' contention that every time the church has departed from this ideal and has combined for merely temporal good and exercised control over the material welfare of the time, it has lost its power, and complicated its task. The machine is never effective without its motor power. Personally I should despair of good results by cutting off the spirit of power and *trying to do the great work of the world by hand.*

Rev. John Snyder of Wellesley Hills.

First of all I want to say that I was heartily ashamed of the American Unitarian Association for not adopting Mr. Holmes' resolutions on social reforms at its last annual meeting; and was no better pleased with my friend, Dr. Crothers, treatment of the Prophet Jeremiah, especially as Jeremiah was not present to offer an adequate justification for his religious and political views. I had always supposed till then that everybody felt today that the subsequent history of the children of Israel made Jeremiah reasonably satisfied with the final outcome of his unwelcome predictions! It is a common habit I know, to call every man a "pessimist" who tells his contemporaries that they cannot sow oats and raise a crop of rye! And that a great deal of artificial grafting is necessary to make an Arizona sage bush bear marketable figs! But to the main question. I think that in sustaining his main contention, Mr. Holmes in following Guizot has tripped over a very hasty and ill-considered generalization which is based upon insufficient historical data. Christianity by its insistence upon the essential and paramount value of personal righteousness does represent one of

the great forces of civilization; but to select the French Revolution as an illustration of the opposite or compilmentary force, misrepresents the very genius of human history. The French Revolution was not a principle at all. It represented nothing but the insane fury of an oppressed, infuriated,degraded people driven to desperation by unbearable misery. It was a social cyclone burdened with destruction. A hungry tiger quivering with passion of revenge. As our own Lowell has said in effect it tore up things by the roots, only to discover at last that the only things that could not be hastily reconstructed were things that had roots. If Mr. Holmes would find Civilization at work changing and reconstructing human institutions he must come to the English speaking race. The great structual changes which have been wrought in the English goverment, and its relation to the people have been the result of evolution not revolution. The victory of Runnymede, the struggle with the Roman Church, the destruction of the Stuarts, the supremacy of the House of Commons were all the result of the slow but continuous development of political consciousness of the English people. These great achievements were sometimes marked with 'bloody conflicts, but with no revolutions, in the French sense of the word. Now, what was the distinctive motives of this grand movement toward ideal liberty! The great conviction which nourishes the roots of the Christian Religion, that individual righteousness–personal character, is the guarantee of a sane, free and righteous commonwealth. No change of law or improvement of economic distribution of wealth can change a body of fools or knaves into the Kingdom of God! Such men as Milton, Hampden, Washington and Lincoln-the founders and preservers of popular government, would have regarded as the rankest heresy the declaration, "that nearly all the sins and vices of man are to be attributed not so much to individual weakness and depravity as to the worlds' denial of physical well-being, mental training and social opportunity. And in the world of Religion it(socialism) declares that you can never hope to save the world by saving individual men, but that you must save men by first saving the world."

If this is the gospel of Socialism it is destined to final defeat because it sins against the law of normal social development. Mr. Holmes cannot put his finger upon any great development of social well-being, any great reform in human society which did not take its rise in national individualism. In the conversion of the individual conscience to the sense of its own personal responsibility.

Rev. Frank L. Phalen, Minister of the Church in Fairhaven, Mass.

The strength of Mr. Holmes' despairing onslaught on Unitarianism is weakened by the almost cosmic sweep of his fervid rhetoric and the extensive and intensive nature of his evidently earnest paper.

The motive of the writer is no doubt high, but to our rural imagination and imperfect knowledge his formal accusation is too stringent and too stinging.

The validity of the indictment brought against Unitarianism does not appear to be established by either the logic or the facts of Mr. Holmes. We still believe Unitarianism has done a great deal toward social reconstruction and that the Christian Church is not as bad as he would have us think.

We do not see how you can elevate and reform men and women without at the same time elevating and reforming social conditions and social methods. It may be that we are obtuse and deserve the fierce and furious methods which Mr. Holmes so generously administers in his eagerness to establish social and economic justice. No doubt we need "to be stabbed awake" to the realities of modern life; but we think no amount of vehemence or daring will accomplish the lofty purpose at which Mr. Holmes aims.

What Mr. Holmes and our other

reformers must do is not to belabor the past or the present but proceed to show us a more excellent way. Let us see the shining path which leads to the social reconstruction of the modern world "from top to bottom" and we will gladly walk therein if we are convinced of the sanity and wisdom of our leaders.

Why did Mr. Holmes omit in his profuse and ponderous paper to call attention to our humble "Department of Social and Public Service"?

If Socialism is the way out of the wilderness and nothing further is to be expected from the Christian Church why spend our time and strength in wounding a corpse?

In our opinion which we hold subject to change without notice individual reform and social reconstruction must go together even if the French Revolution and Guizot and Luther seem to support a contrary method.

We believe the Unitarian ministry and laity have done fairly well considering their light and opportunities in the world's work. We hope they will do better in the future. But persuasion is a better method than coercion and long after Mr. Holmes and the rest of us have tried on our schemes for social reconstruction we shall find there is a big job left over for the prophets and the people of future generations.

We would not discourage the generous ardor of our daring critic but we may be permitted to hope that experience and experiments at immediate social reconstruction will induce all of us to be a little more appreciative and sympathetic toward those who cannot see clearly how to begin the new social order

Let the prophets proclaim the truth in love and moderation while we claim the right Dr. Crothers so admirably stated at the last May Festival of believing only half of what the prophets say.

Rev. Paul Revere Frothingham, Minister of Arlington Street Church, Boston, Mass.

I have read Mr. Holmes's article in the December issue of the Unitarian with much interest and considerable sympathy. I am never sorry when a man speaks his full mind, even though it may not be entirely my mind.

There are evils enough in our present day society, and they can hardly be too often emphasized or openly exposed. At the same time, however, I can not find myself in agreement with Mr. Holmes's fundamental contention. If I understand him aright, he finds fault with the church in general, and with Unitarians in particular, for simply seeking to improve society and not aiming at its radical re-construction. Amelioration of social conditions appears to him one thing, and the reform of social conditions something wholly different. Or, as he himself has put it, "to improve society as it is one thing; to re-construct society as it ought to be is quite another."

Now this, it must be confessed, is a rather considerable undertaking and a good deal of a programme to carry out. We talk more or less at the present time about organizing the world, but when it comes to making the world over, we have upon our hands a task that is even more stupendous. Moreover, there is not, nor is there likely soon to be, any cordial agreement among thinking and earnest people as to how society can be re-constructed. A church which undertook to dedicate itself to this special task would soon find itself divided into as many social sects as there are now religious sects. We should doubtless have a church of the Socialists; one of Anarchists, or Individualists; another of the believers in the Single Tax, and still another of those who dedicate themselves to the cause of the Labor Union. In other words, there is no fundamental agreement, even among those who desire most to bring about certain social changes. Many people, just at present, are preaching socialism, but I heard of one of our ablest and most brilliant thinkers, the other day, who calls himself a "conservative Christian anarchist.'

We are in danger of forgetting that the reforms and revolutions which have taken place in the past not only can.e

about without the cooperation of the church, but they also took place independently of direct human endeavor of any kind. The Industrial Revolution, as it is called, of the previous century, was the result of mechanical inventions and was due to the introduction of machinery. This is only one indication of the fact that we are dealing here with a most intricate and complex problem into which many forces enter, and which can not suddenly be settled by any special theory, however, entrancing and convincing it may seem.

Rev. Alfred R. Hussy, Minister of the Unitarian Church in Baltimore, Md.

Mr. Holmes concludes his argument, with a quotation, well-worn but apt, from Lowell's "Present Crisis". The poem contains certain other lines,which though less familiar, would have served his purpose with equal truth and force; viz:-

"Then to side with truth is noble, and to share
her wretched crust,
Ere her cause bring fame and profit, and 'tis
prosperous to be just;
Then it is the brave man chooses, while the
coward stands aside,
Doubting in his abject spirit, till his Lord is
crucified;
And the multitude makes virtue of the truth
they have denied."

The multitude is always doing that. Majorities are apt to follow the line of least resistance. The crowd is usually a creature of habit. This is true of political bodies; and of churches it is true as well. Like the book of Exodus, the history of every denomination is that of an unwilling discipleship.

"He who smites the rock and spreads the water
Bidding drink and live a crowd beneath him,
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While he smites, how can he but remember,
So he smote before, in such a peril,
When they stood and mocked—"Shall smiting
help us?"
When they drank and sneered—"A stroke is
easy"!
When they wiped their mouths and went their
journey,
Throwing him for thanks,—"But drought was
pleasant".

To this general rule,Unitarianism offers no exception. Mr.Holmes has uncovered what for many of us, is a sore spot in our denominational history. It is true that Boston Unitarians crucified Channing; and then canonized him. Our past contains no scene more thoroughly shame ful, than that which took place in the study of Rev. N. L. Frothingham, Jan. 23rd, 1843.(Weiss, II pp. 188; Frothingham, pp 161; Chadwick pp 115). Beside the above instances we have but to recall Emerson's treatment, at the hands of a church which now counts him among its saints; to say nothing of the sectarian narrowness which in the early seventies expelled W. J. Potter's name from our year book; and Mr. Holmes' statements do not lack a substantiation. And these are but conspicuous examples of a disposition which still dominates our ecclesiastical officialdom, not only, as Mr. Holmes asserts, in social affairs, but in intellectual and spiritual concerns, no less. There are some of us who have not forgotten the gratuitous sneer at heretics offered by the president of the American Unitarian Association, in an address upon Emerson delivered in the summer of 1903.When the American Unitarian Association celebrated its 75th anniversary in 1900, Rev. J. W. Chadwick told me that no place had been reserved on the programme for an official tribute to the memory of Theodore Parker; and that only after the repeated solicitations of a group of persons too influential to be ignored, was the decision reconsidered. Thus, "the multitude makes virtue of the truth it has denied." Again, a glance at the denominational appointments and conference programmes of even the last decade, will show, I believe, the same evil tendency at work. For apart from the men recognized as good drawing-cards, and whose public reputations render them too large to be ignored, the speakers are mostly chosen from the men known to be safe and in complete accord with the bureaucracy in control of our denominational affairs; those who are at heart conformists. Now, fully as much as at any time in the past, in a denomination professing to represent liberality and progress, the heretic is shown plainly that he is not wanted: the dissenter and inde-

pendent are accorded but one mode of treatment;"exposure on the chilly slopes of Beacon Hill". Mr. Holmes' paper is admirable; but why didn't he bring it up to date?

Rev. J.T. Sunderland of Hartford Conn.

For one I wish to thank Mr. Holmes for his Troy address. It is able, it makes us all think. It makes some things clear. But I trust he will pardon me if I say that some things it does not make clear.

What really does he want? Would he like to see the whole Unitarian body accept socialism,and take up the socialist propaganda? I am not quite sure that is his desire: and yet I cannot see just what he does want unless it is this.

Well, to say the least, one can't all do this honestly until we all become socialists, which certainly many of us now are not. And we are not, because with the best light that we have been able to get (and some of us have given a great deal of very earnest study to this matter) we are not convinced that the socialists' way is the true way to reform society. Many of us are believers in evolution, not in revolution. That an evolution in social conditions to something much better than we have yet reached, is needed, and urgently needed, we agree. But that a sudden or violent or in any sense cataclysmic revolution or overturning is needed, or desirable, many of us cannot see. We gladly keep company with the socialist so long as he seems to us to be aiming at the improvement of society: but when he goes so far as to advocate principles and measures which appear to us to mean the destruction of society, we must part company with him.

What then is there left for us except to go on in the path which we are already treading,namely that of the open mind and the eager desire to find out the right road—the road to real social betterment; meanwhile carrying in our hearts the resolute purpose to be faithful to all the new light that we can get?

For myself I believe that .we may wisely and safely move considerably farther than we have yet done in certain directions which may properly enough be called socialistic. As a nation we have allowed individualism to run to such lengths as to work grievous injuries to society. As fast as we can discover wise and just ways of doing it we should check this evil riot of individualism, and put the people as a whole into possession of many things which rightfully belong to them, but of which they have been robbed. This is the path of sane reform: it is also the path of effective reform.

This kind of social advance along intelligent and sane lines is what our new chairs of sociology in our theological schools mean. I take it that this is what our new Department of Social and Public Service in the American Unitarian Association means. I hope that something like this is what our newly organized Fellowship for Social Justice will be found to mean.

No Christian Church that is true to the teachings of the New Testament or to the deepest moral needs of humanity, will fail to preach a social gospel, or to keep steadily before itself the aim of furthering the betterment of society by every means in its power. And yet it should not forget that its primary mission is not society as such but to the individual. The beginning of all reformation that endures is individual reformation. As Emerson well says: "Nothing is gained so long as men, themselves unregenerate, set out to reform society". Until we get good men—men of honesty, character, trustworthiness, the best social plans in the world will fail. Socialism itself, even if we grant its philosophy to be as perfect as its advocates claim, can by no possibility succeed in any hands but those of intelligence and honor. In the hands of ignorant and bad men it must become either anarchy or the most unendurable despotism.

He is a shallow man who thinks there is no deeper or more important work to be done in this world than to change the external form or machinery of the social organism.

We all recognize in Mr. Holmes a

fine spirit of independence, unselfishness and courage. We see in him many of the qualities of a valuable and strong leader in our Church. We hope his leadership will prove as intelligent as it is fiery, as broad, comprehensive and constructive as it is strenuous.

Rev. William W. Peck of Winchenden, Mass.

Mr. Holmes' summation of the historic attitude of the Christian Church toward the Social Question is exact.

The great leaders who have carried forward the torch of civilization have achieved in spite of rather than by the aid of ecclesiasticism. When we turn to the Unitarian body the roll of honored names is a record of men and women foremost in deeds of service for man the execution of which carried them often beyond thesympathy of the churches and frequently in the face of churchly indifference amounting to hostility. One likes to think that these wrought nobly, fire with zeal caught from altars supposedly aglow with love to man no less than love to God. I conceive them to have believed in the religion they professed and to have differed from the majorities of assumed fellow believers by putting into practice the truth others praised.

The present customs of extolling these brave souls is a cheap substitute for practising their virtues. We need a rebirth of the conviction that,

"Tis as easy to be heroes as to sit idle slaves
Of a legendary virtue carved upon our father's graves
Worshippers of light ancestral make the present light a crime".

This whole matter resolves itself into the query whether or not we believe in "The Brotherhood of Man." If we do how otherwise show it than rallying to his help at the very place of greatest suffering and wrong? If deed is more than creed where shall the deed be done but in the world where our brother is compelled to live? Who pretends that business, industrial and economic conditions, so potent in shaping the life of our time, squares with the righteousness essential to the practice of the religious life? Who more than we should "cry aloud and spare not" agains tthe undeniable fact that to gain even a livelihood,is well nigh impossible, except at the cost of moral integrity? When the modern Juggernaut, our American railroads, exchanges yearly its thousands of victims with mammon for the increased dividends earned by avoidance of life saving devices, when mills, mines and shops exhaust the vitality of men, women and children, when the stewardship of preeminence in financial institutions is prostituted to personal privileges, the silence of the pulpits more than hints the participation of the pew in these iniquities.

With one or two exceptions the opportunity to be the Good Samaritan is permitted to valiant men of other Churches while our ministry and people throng the ranks of priests and Levites.

All the plea for individual liberty, the inviolability of the individual soul urged against a religious propaganda coveting social salvation, is sounding brass and clanging symbol The fruits of personal salvation and spiritual culture that leaves anybody content and happy while the travail of mankind proceeds are seen to be no better than other superstitions. The frantic cries, the prodigality of rhetorical horror with which some of our spokesmen contemplate the endeavor to get our church to practice its own preaching were ludicrous were it not so pitiable.

At one point only do I differ from Mr. Holmes and in that only in degree. From the correspondence coming to me from our widely separated ministry I discover the promise of better things. By the irony of that inscrutable providence moving conventions, our friends defeated the attempt to reaffirm our "well known attitude on the social problem" on the plea that it was not properly the concern of the American Unitarian Association and immediately voted for the creation of a department of Social Service which must speedily meet all the issues of the problem and by the report compel action of the churches

When we face the question, what shall we do? then we shall jeopardize the solidarity of our ranks; and risk compromising the freedom of the minority; for which reason I welcome heartily the Unitarian Fellowship for Social Justice as being sufficiently within the church to save us from the shame of inactive, and far enough apart to violate the rights of none declining to join its venture to bring the rule of the spirit midst things which should be the servants of the spirit. Of leadership in this crusade let us have done with prating —others have won it—but workers we may yet be with the humility becoming those idling about the sepulchers of our great souls who were they living would be foremost in the strife.

Rev. George R. Dodson of St. Louis, Mo.

Having read Mr. Holmes' address on "Unitarianism and the Social Question" I feel moved to make the following remarks, brief. as they must be, they are not unkind. Since Mr. Holmes has made an indictment of Christianity and the Unitarian church, he will of course take it kindly when others no less interested in human welfare tell what they think of his views. Taking the compliments for granted and going at once to the heart of the matter, the situation appears to be this, our critic is excited because the church declines to commit itself to the program of revolutionary socialism. And in this I think the church is right. Mr. Holmes is zealous, but not with a zeal according to an adequate knowledge of history. He quotes a number of authors, none of whom inspire confidence, both he and they appear to hold the old naive, pre-evolutionary view that society may be reconstructed. He makes the distinction between social improvement and social reconstruction very sharp, and has no patience with those who think to make from time to time such improvements in our social structure as are clearly wise as the safest and best method of social progress. Such a gradual process of alteration and improvement has led to English and American liberty. But this does not satisfy our earnest friend. His ideal is the French method of reconstruction, that is, of revolution. This, however, is not an ideal, but a last resort.

One feels in reading this long address that the situation is not seen in historic perspective. The prophet in this case has an ideal of a Socialistlc state in which individual initiative is suppressed and competition abolished, and in comparison with this ideal the present advanced state of industrial and social growth seems to him a diseased condition. But because a man feels deeply and means well, it does not follow that these ideals are correct or his methods wise. Many of us who realize the imperfections of the present phase of social progress quite as keenly as our critic do not share his ideal. We think that Socialism would bring more evils than it would remove. And we know too well what the present relatively high degree of prosperity with all its promise and hope has cost to be willing to imperil it by committing ourselves to the proposed revolutionary policy. Frankly but with the utmost kindness, this is a case of eloquence expressing the passion of a noble nature which has embraced a dangerous program because of a defective knowledge of history, of the way in which great, permanent, beneficent changes are brought about. This is hard to say, but this is not a question of personalities, what is in debate being a policy which I believe to be as pernicious as its advocate believes it salutary.

If moral earn estness is the heart o prophecy, Mr. Holmes may be classed with the prophets; but it is always to be remembered that deep feeling does not make one wise. Prophets are usually in too much of a hurry; they have little patience with those somewhat slow processes of growth through which society is gradually transformed. So in thfs case. This is shown by his condemnation of the Unitarian Church because it did not at once fall in with the method of the anti-slavery advocates before the civil war. His ideal is first and always reconstruction. Well, that is the way we abolished slavery in the South, thanks largelyto fiery enthusiasm and extreme utterances of impatient irreconcilableson both

sides. But it was abolished in the North among people of same race and religion without civil war; it was done away in Europe without tremendous social convulsions and bad after-effects lasting for decades. It was beginning to decline in the South, and Southerners were already emancipating slaves, partly under the impulse of the moral sentiment and partly because it was being realized that slave labor is not as profitable as hired labor. It is concievable that with greater patience and wisdom slavery might have been done away in the South as elsewhere in the world. But the prophets could not wait a minute, people on both sides became excited, and the country was "reconstructed". The work was done, but who does not regret that it had to be done in that way? It seems to me that something is to be said for the churches which have been so roundly condemned, and for Mr. Holmes, colleagues in the liberal ministry who understand that this is an old, old world, can and does grow, but that resists efforts to reconstruct it, for those who are willing to take a step at a time when it is clear that that step may wisely be taken, but who decline to commit themselves to a radical policy of whose wisdom they are not convinced.

Rev. Richard W. Boynton, Minister of of the First Unitarian Church in Buffalo.

When Mr. Holmes gave his address at Troy,I was very much repelled by its vehemence of tone, its exaggerations of statement, and its wholesale handling of matters that seemed to me to require more careful discrimination. On reading in print, these defects are still too muchin evidence. But one also discovers great virtues, which more than compensate, I mean principally, the splendid moral challenge that Mr. Holmes has issued to us as men, and as churches. Since I made free to differ sharply with him on the method that he chose to follow, I should like to affirm that he seems to me far more right than wrong in general principles.

So far as I understand him, he does not want anything in the way of a reform or reconstruction of society that many of us do not heartily want. The question is apparently one of method. When one looks through his stirring indictment in search of his positive doctrine, the impression given is that it is mainly destructive. His distinctive message seems to be- Let us go out together and smash the existing social order. That is definite enough, but will it work?

The existing social order is a relatively tough fabric, which has been a long time in the making, and is capable of resisting even stout attack. The course of events above can prove or disprove the notion of an iniminical social crisis which Mr. Holmes derives from his authority, Prof. Rauschenbush. In spite of the apparent cogency of the reasoning, one does not see that such a crisis is approaching.

What one sees is that the social organism(to use what is on the whole the most accurate metaphor) is in process of rapid change; as it has been ever since man came upon the planet. The change may be more rapid now, but it is not radical. The organism has to develop and cannot be violentIy reconstructed, as Mr. Holmes (following a misleading mechanical metaphor) would demand. Any such attempt, as in the French Revolution, can only modify, not arrest, the process of growth.

Clearly the problem faces two ways, man partly grows from inner impulsions and partly is moulded by outer conditions. There is room, therefore, for two distinct methods of social change the appoach from within and the approach from without. Naturally, the churches have thus far chosen the former. But there is no reason why they may not adopt the latter also. Our tolerance ought to be wide enough to welcome both individualists and socialists, especially as no man in these days can be unreservedly either the one or the other.

Where I most completely disagree with Mr. Holmes is in the violence of the contrast that he draws between his position and that of those whom he opposes and seeks to convert. So far as I

can see, we are close together, if both sides can only keep to restrained and temperate speech. For one, I am more than willing to stop the policy of mutual denunciation and excommunication, and to search for the grounds of a fruitful agreement. I feel my great obligation to Mr. Holmes for a profound moral and intellectual stimulus, and wish henceforth to take, so far as possible, the attitude of a learner, ready to receive whatever the new style of prophesying has to impart.

Rev. Charles T. Billings, of Lowell, Mass.

Speaking frankly I think Mr. Holmes' paper would have been stronger,if he had spent his time not in trying to prove that the Unitarian church is not and cannot be the leader in social reconstruction, but in showing us how the Unitarian church better than any other could be such a leader. A single paragraph with this in view would have been as a refreshing breeze in the sultry air of upbraiding.

Mr. Holmes, like most men who are crying for social justice, sharply distinguishes between individualism and collectiveism. That is a frequent source of error among all socialists. For in reality the two ought never to be separated, and in the best thought of the day are not The development of character is absolutely necessary for the reconstruction of the social order. For how are we to reconstruct society save through humanity and if humanity is weak, society will be reconstructed as it was in the days of the French Revolution. The first need of the world to reconstruct society is strong men who will do it well, and the church in working on the individual is preparing the most powerful factor in the regeneration of the social order. No man can develop his best self without inspiring the men about him, and no man can work for the world's betterment without developing his best self. There is no opposition as I think Mr. Holmes himself would have found, had he offered any adequate suggestion for bringing his ideal about.

True, many methods are mentioned, but with no spirit of discrimination. Why should the church advocate the single tax, or public ownership, or the eight hour law, when there are such wide differences of honest opinion on these questions? Why should we not prize the liberty of individual opinions on questions which are far from being settled? Rather let the Church inspire men to seek more light than advance half light as true light.

Mr. Holmes seems anxious for the Unitarian church to go on record as desiring social justice, but the church has already put itself on record as believing in the brotherhood of man, and how secure justice without brotherhood? If brotherhood is lacking, all the conditions seeming to enforce justice will be evaded. We need not new environment so much as strong men. They alone will change it. The worst system in the hands of the best men is better than the best system in the hands of the worst men. In changing character therefore the church is doing its best work to bring about the very conditions Mr. Holmes desires, and in going on record as having faith in the brotherhood of of man, it stands as a leader for social justice.

Rev. Lewis J. Duncan of Butte, Mont.

I wish every Unitarian in the nation might "read, mark, learn and inwardly digest" Holmes' prophetic words and masterly analysis of Unitarian psychology.This utterance ought to be published and circulated as a tract among our people. It is the word of truth and soberness. It points to the new adaptation our denomination must make to the new environment of a new historic epoch, if we are to survive and not be numbered with the unfit already hopeless ly fossilizing in the drift of the historic religions.

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There is no possible success without opposition as a fulcrum. Force is always aggressive, and crowds something or other.—*O. W. Holmes.*

Notes From the Field

Lenox Ave. Church
New York
Rev. Merle St. Croix Wright
Minister

On Thanksgiving Day an old-fashioned dinner was served. Mr. Wright sat at the head of one table, Mrs. Wright at the other. The young men and women who have no real homes—the working girl or boy, the people who dwell in boarding-houses, etc., like a big, happy family came together, and felt the true Thanksgiving spirit as they might not in any other way.

Mrs. Sargeant is working for a club of young college women or girls employed during the day. This is to fall into line with Alliance work. Evening meetings will be held, and in this way people whose days are full may enjoy the church spirit and render it what service they can.

The dancing classes for members of the Lenox Avenue Church were resumed October 26. Miss Cornelia White a pupil of Chalif, is the instructor. The programme for the Alliance meetings of the Lenox Avenue Church is especially good this year. Prof. Kirchwey of Columbia spoke at the first meeting on "Arbitration and the World's Peace."

Mr. Wright at the November meeting reviewed the writings of Maurice Maeterlinck. December 18 the "Friendship of Women" was discussed by members of the Alliance; January 15, 1909, Miss Gertrude Barnum will speak on "The Working-woman of the Trade Union"; February 19 Mrs. C. Valentine Schuyler will speak on "The Art of To-day"; March 19 "The Music of To-day" will be discussed by Mrs. Vermilye; April 16 "Personal Experiences in the Mountains of Kentucky" will be given by Dr. Mary G. Potter. Evening entertainments by the Alliance will be given twice during the season. With all his energetic church work, Mr. Wright still finds time for courses of lectures and much outside public service.

South Brooklyn, N. Y.
Rev. H. S. Baker
Minister

On the evening of December 11th, we held our annual business meeting the first of its kind. Our officers for the ensuing year are Samuel Hortilius, secretary; Gilbert Blair, treasurer; and Thomas Whitehurst, auditor. Our committees are Membership, Finance, Social Instruction and Benevolent, for each of which we have a good chairman. Our membership now runs forty close, being thirty-nine. What may be said of all churches regarding membership may be said of ours; some are old, some young; some have moved away, some are resident; some are in comfortable circumstances, some are not; but all have felt the touch of Unitarian life. Our work is widely known in the district and our influence is deeply felt. Mr. Casson's booklet on "The Church of the Modern Spirit," a perfect piece of propaganda literature, is helping strongly to make our work understood. Our hall is already quite a social centre, it is known as Unitarian Hall, and our congregations are growing more and more stable. On the whole our work steadily increases in volume and consistency, and the prospect of its usefulness brightens. We preach the double headed Gospel of Unitarianism and Socialism, and are firmly of the opinion that our enterprise is epoch making Speaking particularly, we are now giving a series on "The Prophet of Nazareth". We have accomplished our object, made a Unitarian church of working people, and we have accomplished it by standing with the people, the only way. It was our purpose to put Unitarian faith into Socialism, and we rejoice greatly in the measure of success achieved. Here is a plant, a work, a prospect, a mission which it will pay the American Unitarian Association to take care of. Our engagement with the American Unitarian Association began in May 1907, and in July we broke ground. During the eighteen months of our work we have received from different sources nineteen hundred and eighty dollars, stated roundly, and have expended for rent, music, nine hundred dollars.

Church of the Messiah
New York City
Rev. John Haynes Holmes
Minister

The Church of the Messiah is largely increasing its work under the leadership of Rev. John Haynes Holmes.

The Sunday School has recently formed a Bible class for young men and women with a trained teacher, also a kindergarten class has been organized with a paid kindergartener to teach the small children during the church hour.

Mr. Holmes held the first meeting of the "Good Citizenship Class" on Sunday, Dec. 6, at the close of the church service. This class will meet each Sunday in the Chapel and will devote itself

to the consideration of matters pertaining to the public welfare. All vital questions of the day will be discussed, Municipal Government, Child Labor, War and Peace, the Single Tax, Socialism, Tuberculosis, Modern Settlement Work, etc., all questions in which good citizens should be interested.

A Minister's Study Class has also been organized and Mr. Holmes is taking up each Thursday morning, "The Origin and History of the Old Testament."

The Messiah Branch Alliance meets each month with a good attendance, and much interest in both the business and the address of Mr. Holmes at each meeting on "Paul and the Beginnings of Christian History".

The Friday Night Social Club has a good attendance this year and many new members. On Dec. 14, the Church of the Messiah held its annual meeting. There was a larger attendance than for some years and a new Parish Committee was formed, to consist of the President of the Trustees, the Treasurer, and four men and three women, this committee to work in conjunction with the Trustees.

The Trustees and the members of the church are exceedingly gratified at the steady increase in the attendance at Sunday service, and feel that Mr. Holmes is deserving of much praise for his able sermons and the earnest work he is doing.

Third Religious Society
Dorchester, Mass.
Rev. D. Roy Freeman
Minister

On December 13th, our society had a great privilege of listening to a powerful address on Brotherhood by Rabbi Wise of New York. The church was crowded and the closest attention given to the speaker.

The Elizabeth P. Channing Branch Alliance held their annual Fair during the first week of December and in spite of a small attendance and rainy weather cleared over $400.

All departments of the society are in good working order and look forward to a successful winter.

Lynn, Mass.

The Unitarian church in Lynn is to have a new building. Mr. Charles H. Newhall, who died recently, left the church twenty thousand dollars on condition that a new building should be erected soon.

Brookline, Mass.

The Second Unitarian Society in Brookline has gone back to Sears Chapel at Longwood for its services. It began there but later moved to Coolidge Corner where a Parish House was built, in which services were held. The society uses the Parish House still for its work but will continue to hold the services in the beautiful church at Longwood which is such a conspicuous feature of the Parkway region

Proctor Academy
Andover, N. H.
Rev. Henry G. Ives.

President Charles W. Eliot will address a meeting, on behalf of Proctor Academy, at the residence of Mrs. James B. Case, 468 Beacon Street, Boston, on Thursday, January 14, at three o'clock.

Church of the Disciples
Boston, Mass.
Rev. C. G. Ames
Minister

Friday evening, December 4, the Disciples Guild celebrated its tenth anniversary. After supper all joined in singing four stanzas of Milton's hymn, "Let us with a Gladsome Mind." Congratulatory addresses followed, and a special literary musical programme. The president of the Disciples Guild, Miss Mary Goodnow Stone, presided. Miss Blanche A. Russell gave reminiscences of the work of the James Freeman Clarke Club, an organization of young people in the church which preceded the formation of the Disciples Guild. Mr. Philip C. Nash spoke of the work of the Guild, its service to the church and to the Young People's Religious Union. Mr Sanford Bates, the president of the Boston Federation, brought appreciative greetings, paying a cordial tribute to the services rendered by the Disciples Guild. Each year, as a part of its season's programme, the Guild has considered the life of a great leader; and Channing, Emerson, Parker and Clarke have furnished inspiring reading and study. It was fitting to crown the evening's celebration by an uplifting talk upon the life and works of John Milton. The Guild is indebted to Mr. Albert Perry Walker, the headmaster of the Girl's High School, Boston, for an address of absorbing interest. Mr. church expressed his appreciation of the ten years of the Guild's service to the church, honoring the occasion by delightful original verses. Rev. Charles G. Ames, D. D., the minister of the Church of the Disciples, made the closing address which was fervent in its renewed call to the young people to realize their best selves, steadily keeping in mind the highest ideals, upward climbing every day. "Nothing is too high to attempt," was the supreme thought of the hour. The Disciples Guild is an outgrowth of the Disciples School. Its membership is increased biennially by a welcome extended to the senior class. Its motto is, "Ich dien."

All Souls' Church
Windsor, Vt.
Rev. H. L. Buzzell
Mini ter

A series of revival meetings were held last month. Though not largely attended, yet their influence is felt in an increased interest in all departments of the church. The attendance is good at the morning services. The Sunday School is very prosperous. It has become self-supporting by an automatic collection system, and its present enrollment of fifty-five is the largest in years. It has a most efficient superintendent and a fine corps of teachers. The Young People's Religious Union is doing excellent work and has the support of the young people. It has planned a lecture course to be given before the holidays to advertise the church centre of culture and intellectual stimulus and incidentally to fatten its treasury. The Women's Alliance is in good working order and faithfully does its work. Its sales and suppers have been well patronized and profitable. The church has every promise of securing its share of the returning tide of prosperity that is foretold for Windsor

First Cong. Parish
Warwick, Mass.
Rev. G. Pierce
Minister

The annual fair, in November, was a decided success, netting the parish $176. A pleasing harvest concert was given in the church in October. The altar and its environs, prettily decoated, with ears of corn, fruit, vegetables, flowers, and autumn leaves, and the exercises were much enjoyed. A young people's religious union has been formed this year, and the young people, and some of the older ones, have taken a very encouraging interest in its Sunday evening meetings. The Ladies' Alliance meets fortnightly and is studying Unitarian hymns and hymn writers. A few months since the parish received a gift of a parsonage with several acres of land.

New Books

The Educational Ideal of the Ministry: The Lyman Beecher Lectures at Yale University in the year 1908, by William Herbert Perry Faunce, President of Brown University New York. The Macmillan Co. 286 pp. Price $1. 25 net.

This is thoroughly good stuff for the Divinity Students of Yale University to have listened to, and most stimulating and valuable literature for ministers already in the service to read. Dr. Faunce sets his thesis definitely and strongly: the work of the Christian church is not chiefly a matter of emotional rhapsody, or ceremonial efficacy, or institutional activity, but of educational stimulation of souls to the knowledge of the things that make for life's divine essentials. "There is no other such energizing influence in the world," he says, "as the simple apprehension of truth. The church inspires by presentation of the ideals. By ideas and slow and irresistible processes of education the church is to introduce these ideas into the hearts and lives of men." Of course this does not mean any program of dry intellectualism or pedantic scholasticism on the part of the church. "While the knowledge of facts is important in religious education, the supremely important elements are ideals, standards and values. The great task of the minister is to give the people an abiding sense of moral and spiritual values, to make them realize what is worth while". And in very practical and luminous manner Dr. Faunce works out his thesis in the various chapters that follow. The scope of his applications may be indicated by the titles of these chapters:—Modern Uses of Ancient Scripture: The Demand for Ethical Leadership: The Service of Psychology: The Direction of Religious Education (containing a very sane discussion of some Sunday School problems): The Relation of the Church and the College: and what perhaps is the most significant chapter of all, The Education of the Minister by His Task. This series of chapters is introduced by a general discussion of The Place of the Minister in Modern Life. and a somewhat curiously interesting chapter on the Attitude of Religious Leaders Toward New Truth. Unitarian readers who are unceasingly curious as to the frame of mind of their near-of-kin who still retain good standing in the regular "Orthodox" churches, will have some of their curiosity satisfied in the reading of this chapter. They will smile, somtimes, no doubt: and yet agree that the good Baptist Doctor has some very sensible things to say. On the whole, his entire book is of a thoroughly progressive, modern and fair-minded spirit, but more than that, filled with a saving virility of intellectual seriousness.

Helianthus: by Ouida. New York. The Macmillan Co. 445 pp. Price $1.50 net.

It is many years since "Under Two Flags"

had its first vogue, and almost another generation of readers take up this posthumous volume of a very gifted if not very profound writer whose closing days were clothed with so much pathos, and wonder perhaps why Ouida's vogue has so soon passed by. This book has an ambitious plot, surely: and its range of interest is wide. It's literary style is that indeed of another period: and the reader of just to-day may have little patience with its redundant rhetoric, and too detailic character-analysis. Yet it has its many brilliant pages, and the movement of its plot while intricate and perplexingly entangled with European politics, if not uninteresting and surely not trivial. The half-concealed "personations" of potentates and statesmen now prominent in Continental affairs is interesting only to those who like that sort of thing. Disraeli did it better and he did not wholly succeed in escaping boredom. Most of us will enjoy Helianthus despite its politics rather than because of it—if we enjoy it at all. We fear that it will appeal chiefly to those who already are of the "Ouida" tradition—a rapidly diminishing company.

Along the Riviera of France and Italy. Written and illustrated in color and in line by Gordon Home. London. J. M. Dent & Co. New York. The Macmillan Co. 328 pp. Price $3.00 net.

This sumptuous volume has many points of delight. It is in the first place a beautifully made book with graceful cover design, clear type and beautiful press-work: then its illustrations, both in color and line are of highest order, the twenty-five color plates being of graphic beauty and exquisite tinting. Then the story is well told, after a simple and attractive scheme. In Mr. Holmes's opinion English and American tourists do scant justice to the eastern end of the "jewelled-chain" of the Riviera cities and towns, and he endeavors to make up for this deficiency by particular and discriminating attention to the Eastern cities. The whole tour from Marsailles to Pisa is generously treated, however, with interesting details of mediaeval history as well as of modern setting. The book concludes with a fair bibliography and an adequate index.

Some Memories: by Robert Collyer, Boston: American Unitarian Association. 248 pp. Price $1.25 net.

Did the Publication Department of the American Unitarian Association ever do a more gratifying and really important piece of work more satisfactorily than has been done in the publication of the delightful volume of Dr. Collyer's Memories? We cannot imagine it. When these papers first appeared in the columns of the *Christian Register* they were of course most welcome and gave pleasure to the host of readers of that invaluable publication. But now we have them in the permanent form of a gracefully-designed book of peculiarly fitting make-up, and the story itself seems to gain new charm through the comeliness of the setting.

The charm of the reading is of two sorts. It is a delight, first of all, to read such English, rare in its expression of a personality at once of such royal simplicity and rich human experience and essential culture. Dr. Collyer got his style not from the schools, but from much reading of the English classics, and its subtle quaintiness comes from the saturation of his mind at an early age with the best writing of a generation prior to his own when master-minds had time to use language artistically as well as forcefully. But of course in final fact, "the style is the man", and it is Robert Collyer's unique personality which shapes the excellency of a diction made true to the standards of the books he read so voraciously by way of his self-gained education.

But the chief charm of the volume lies of course in its value as a "human document." It tells the story of an interesting soul, in its quietly dramatic development under rather unique conditions. It is worth much for all religion, and we say it frankly, it is worth a good deal for the Unitarian religion to have such a story as this told so simply, candidly, freely and yet thoughtfully by a man of Robert Collyer's position. It is marked by wholesome reticences, and fine touches often of the grace of essential poetry; its humor is invigorating and its spiritual insight vivifying, but on the whole it is chiefly "open-heartedness", and "open-souledness," at a point where behind the opening lie rare visions of the best of manhood that gives this book its worth.

Uncle Tom Andy Bill: A Story of Bears and Indian Treasure. by Charles Major. With illustrations by P. Van E. Ivory. New York. The Macmillan Co. 344 pp.

A veritable children's "hero"—"fully six feet two inches high, and as straight as a gray ash arrow", with "glowing dark eyes that had lost none of their luster:" and a dramatic memory that sometimes doubtless performed the miracle of multiplication, tells the stories of this book: and they are exciting stories indeed. Bears, Indians, hair-breadth escapes, and marvels of prodigious strength and cunning are their commonplace. But the telling is vivacious, the tone of it all very wholesome, the breath of the out-of-doors is stimulating and incidentally some good scraps of useful "wood-lore" imparted.

On the Open Road. A Creed of Wholesome Living. By Ralph Waldo Trine, author of "In Tune with the Infinite." Decorative type, Thomas Y. Crowell & Co. 50 cents net.

This is a tastefully designed little volume which will bring joy to Mr. Trine's many admirers. And its contents are full of peculiar charm and grace. Mr. Trine presents a terse and thoughtful forth-setting of fundamental principles in a creed of well-defined paragraphs, which the publisher sets up in attractive italics for the opening pages of the book. Each paragraph is then made the text for a chapter: all phrased in Mr. Trine's delightfully epigrammatic and sometimes poetic diction, and all is saturated with the spirit of good cheer, good health, and good moral idealism.

Sons of the Puritans. A group of Brief Biographies with eleven portraits. Boston. American Unitarian Association. 244 pp. Price $1.50 net.

This volume presents a somewhat fortuitously assembled collection of obituary essays of distinguished graduates of Harvard College, republished from "The Harvard Graduate's Magazine," introduced by a very characteristic preface by the President of the American Unitarian Association. The men whose lives are thus sketched out were all of conspicuous gifts, and the writers of their brief biographies were in many cases scarcely less distinguished. The notable list includes George Frisbie Hoar by Francis C. Lowell; Morrill Wyman by Henry P. Wolcott; Horace Gray by Ezra Ripley Thayer; Charles Franklin Dunbar by Chas. W. Eliot. Phillips Brooks by Chas. Canoll Everett; Francis Channing Barlow by Edwin H. Abbott; Henry Sturgis Russell by John T. Morse, Jr.; Roger Wolcott by Wm. Lawrence; Wm. Eustis Russell by Chas. Eliot Norton; Charles Eliot by William R. Thayer; William Henry Baldwin Jr. by George R. Nutter. Of course a series of essays by so diverse a group of writers must have varying values. The range of scope is certainly wide, and the "types" sufficiently diverse to make interesting contrasts. In all cases the manner of presentment is dignified and discriminating; sometimes a bit colorless, always reserved.

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